Millennial Star

Millennial STAR

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Cover : Three lovely girls, daughters of Branch President George A. Postance, exemplifying the purity and strength of our youth.

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"Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets." (Amos 3: 7)

JUST before President David O. McKay, the prophet of the Lord, offered the dedicatory prayer in the London Temple on September 7, 1958, he said:

"This is the opening of a new *era . . . a* new era *of better understanding on the part of honest people everywhere regarding the purposes—the noble, fine, purposes of the Mormon Church."*

On the morning of August 28, 1958, Sister Woodbury and I were in the office of the First Presidency and were set apart for our positions. After the prophet had set me apart, and Sister Woodbury had been set apart as a missionary, he took me by the hand, laid his other hand on my shoulder, looked into my eyes and said:

"With the dedication of the temple, the building of the new chapel in Exhibi-

tion Road and the opening of the new mission home, this is the beginning of a new era *in the British Mission; and you will be the first to preside in the* new era."

As I left the Church administration building, going through my mind and constantly repeating themselves were the words: New Era, New Era, New Era.

Arriving here September 22, 1958, I began telling the missionaries and the saints alike about the New Era. A prophet had uttered those words and told me of the ushering in of this era, and with the faith of a child, I had believed every word. Soon the spirit of the New Era was to be felt on every hand . . . in the missionary work with new doors opening to us . . . in the branches with local brethren rising to positions of leadership . . . in the country itself with friends being raised up on all sides to help us in our projects.

In one of the first editorials of the *Millennial Star,* there was outlined A PROSPECTUS FOR PROGRESS in the New Era. It involved three main points:

1. Local leadership for branches and districts.

2. The elimination of emigration now that we have the temple.

3. A building programme that would give us beautiful chapels of our own architecture on large landscaped lots.

In the short space of less than two years this prospectus for progress was fulfilled to the letter. The leadership rose to the challenge, and outstanding brethren now preside over every district and every branch. There were so few who have emigrated this year that they can be counted on one hand. The saints want to stay here and build the Kingdom of our Father in their own country.

And now, after acquiring literally dozens of new one and two acre tracts of lands, the buildings are beginning. Plans are being rushed for several chapels at this very moment. By January 1, it is hoped that three chapels in addition to the Hyde Park Chapel will be under construction. And this is only the beginning; for there will be some 47 more to go on the drafting boards. The Church has called several men to preside over this building programme who will make their homes in London. Local architects will be used under the direction of these building officials.

Two years ago, when Sister Woodbury and I arrived, there were some 10,891 members of the Church in Great Britain. Since that time there has been a division of the mission, a stake taken out of the centre of the original British Mission, and the remaining British Mission still has 8,560 members.

Many statistics could be quoted to substantiate the prophecy of President David O. McKay relative to the beginning of a New Era in Great Britain. But no record is quite as startling as the baptismal record of the past five years, showing the comparison of the old era and the fulfilment of the words of the prophet of our time.

Ordinarily, it seems, we wait many years, or even dispensations, for prophecy to come into fulfilment. But when the prophet David O. McKay said, " . . . this is the opening of a New Era . . . " we have seen prophecy fulfilled in the very moment it was spoken at the very time and in the very place the prophet said it would. FOR THIS IS A NEW ERA IN GREAT BRITAIN, AND IT HAS COME TO PASS !

the New Era

by Elder Duane Thomas

AS you look out from the mossy, natural stone chair, the River Taff makes its way toward you by bouncing over rocks and through trees, then by spreading itself into a dark, waist-deep pool covering your bare feet. To sit there, a mile or so from Merthyr Tydfil, and just over the hill from Cefn Coed, and gaze into the green and deep blue, brings a flood of restful, peaceful thoughts. And you think that it must have been even so over a hundred years ago when little Jeanette Evans came from her white cottage a few yards downstream to ponder her problems and plan her future while dangling her feet in the cold, clear water. Yet all her highest hopes, all her youthful dreams could not have soared to the heights to which her simple, good life took her, for she became the mother of a prophet of God.

Her boy, that prophet, David O. McKay, with his roots in Wales and Scotland and his heart in all Great Britain, was chosen by the Lord to preside over His Kingdom on earth at a very special time—a time of visible quickening and hastening. It is not surprising, then, to find as a major fountain of that hastening, the land of his parents. In Merthyr Tydfil, in Glasgow, in Rochdale, in Portsmouth, wherever there is a branch of the Church or a pair of missionaries, the effects of this quickening are being felt with ever greater strength. This time, which is like no other in modern history, was even specially named by President McKay to note its significance. It was called "The New Era."

"The people of the Church are going to be astonished, pleased and surprised at what the Lord has in store for us that is already in sight."

These are the words of another inspired man, the leader of the missionary work for the entire Church, President McKay's counsellor, Henry D. Moyle. He too has shown the same excitement and complete confidence in the New Era in which we are living. And he, by bringing this message personally to the British saints in December 1959, and by constantly focusing his many hopes on the British Mission, has also pointed to this rich land of Mormon heritage as a spring from which the New Era is flowing throughout the world. Indeed, the islands of Jeanette Evans have been blessed and are being blessed today.

The Lord has said: "Behold, I will hasten my work in its time" (Doctrine and Covenants 88: 73.) Some have been lethargic and have thought that the word "hastening" was only relative and was not within the realm of

our vision. But to those who attuned themselves to the words of the Lord as given through his prophets at conferences and in visits to their own areas come the realisation in the last few years that the time of quickened effort and result was upon them and that it was intricately intertwined with a beautiful law of the Lord, the law of eternal progress.

It has always been the way of the Lord to work through men and to do so by progressive steps—line upon line, precept upon precept, step after step. Witness the Restoration of the Gospel, which was spread over several years. To progress simply means to go forward, but the rate of this forward movement, the time between steps, is dependent on the intent of the Lord and the fulfillment of that intent by those whom He has chosen to do His work. The New Era also has not been sudden, but has been a series of stages. What is astonishing in this process of progress is the magnitude of these steps, the speed of their coming, and the sureness of the Lord's hand in them all.

In reality, the New Era began many years ago as successive mission presidents, a host of courageous missionaries, and the faithful members prepared the ground for this time of faith. Elder Terry Warner, in the August, 1960, issue of the *Millennial Star,* tells the story of some of these and how they have led up to the present day. Even then it was very evident that whatever the Lord commanded would be made possible if only His servants would exercise their faith and combine it with their work. As with Nephi, the Lord always fashions a way.

Standing out among those who laid the foundation upon which the New Era has been built is, again, President McKay. His magnificent leadership has inspired the Church throughout the world and his vision of temples has been the spark which set the missionary work on fire. In September, 1958, he verbally put the New Era in motion as he dedicated the London Temple and prophesied of the speed with which the Kingdom would go forward in Great Britain.

With the Temple came a determination from the members to cease emigration and to build the Church where they stand. With the full programme of the Church available in Great Britain each saint looked forward to greater and more complete activity. The British public also benefitted by gaining an increased interest in the Church and by furthering their understanding. The days of lurid tales and of frightening children with stories of the "Mormons" were rapidly leaving as the Church gained prestige and dignity in the public eye. The scene was set for the missionaries.

Elder Richard B. Oliver, successor to Elder Warner as Associate Editor of the *Millennial Star,* sums up the effect of the Temple upon the land and of the year thereafter in an effective manner in the October, 1959, issue of the *Star.* Through his words a significant fact comes to light, the fact that as the steps of progress began to move forward from the time of the Temple, both local members and missionaries participated, and their efforts and growth were inter-related. It seems that the activities of the one group spur the other on and necessitate a new surge of accomplishment. With love and kindness each has bolstered and lifted the other until, under the Lord's direction, they have

The childhood home of President David O. McKay's mother, Jeanette Evans, near Merthyr Tydfil, South Wales

reached today's high plateau and are eagerly seeking the next trail up.

The First New Era Step

Members: Acceptance of responsibility.

Missionaries: Learn to work.

In order to grow, each saint must do his part and take a full share of the load. The acceptance of responsibility by the saints marked the first stage of their New Era Progress. A Mission Board was formed and each Church-prescribed programme was set in motion. The individual branches and districts were taken out of missionary hands and placed under the direction of local leadership, so that by the time one year had passed the Church in Great Britain was almost entirely led by its own people. To make this possible a strong reactivation work was commenced, especially in the Senior Aaronic Priesthood programmes. The MIA rejuvenated itself on a Mission-wide basis and held a Youth Convention at Filey, Yorkshire, with 1560 in attendance, a modern record in Mormon gatherings in the British Isles. Temple work began and brought saints from the entire Mission to Newchapel Crossroads, in Surrey, to that beautiful place of peace to do work for themselves and then for their dead. The old era of reconverting houses for chapels was ended. It had served a vital and needed function, but the saints looked forward to new, beautiful chapels of their own design, buildings built by themselves for their own worship and recreation. To signal their hopes and aims in this line, plans for several chapels were immediately commenced, and Stroud and Hyde Park began to build.

Among the missionaries a veritable revolution was taking place. Gradually

though, not all at once. Their first lesson was that of work. The day of weekly sight-seeing, of the 40-hour proselyting week, was gone. Following the example of the strong leaders of recent years, they obeyed the request of their new Mission President, T. Bowring Woodbury, and set their sights on an "impossible" 56 hours of proselyting per week, 25 cottage meetings per week apiece, and 50 copies of the *Book of Mormon* loaned per missionary per month. Believe me, it was mighty hard to do at first, but before long it became a thoroughly enjoyable habit. The habit of work brought the missionaries closer to their Father in heaven by keeping their eyes more on His glory and His work.

Then came the problem of how to make these hours effective. Several suggestions came from President Woodbury and his staff, until one day they dropped a bombshell. They called it the "Inquiry and Challenge." This proselyting tool was the real turning point of missionary labours. Many are the stories of persons who have investigated, pondered, attended the Church for weeks, months, even years, who, when upon being asked why they were not members, replied, "No one ever asked me." The Inquiry and Challenge simply asked them. All missionaries were told to go back to their areas, look up their best contacts who had been taught of the Restoration and challenge them to baptism in the way set forth. The surge of baptisms that week was amazing and wonderful. The missionaries were happy; they had learned to do the Lord's work. The investigators were happy; they had joined the Lord's Church. The faithful members were happy; they had gained new brothers and sisters as well as strength for themselves.

The Second New Era Step

Members: The District Missionaries.
Missionaries: The new teaching plan.

Now the local members wanted to help with the missionary work, and when President Woodbury issued a call for District Missionaries to serve two evenings a week, the response was overwhelming. At conference after conference in the spring of 1959, members flocked to be interviewed. When the conference tour had ended, over 600 District Missionaries joyfully set out to do what they had longed to do for so long, teach the gospel to their neighbours. Immediately they led the Church with 303 baptisms for the remander of 1959, and through June of this year the British and North British Mission District Missionaries have baptised 213 new converts into the Church to once again be far ahead of the nearest contender at 73.

The effect of this new step of progress was to cause each member of the Church to take a greater concern with missionary work and the building of the Lord's Kingdom. Their devotion and joy are tremendous. In the January, 1959, issue of the *Millennial Star* and again in the August issue, their testimonies can be read in all their enthusiasm and happiness. Typical, yet special, is the comment of one sweet family who began their District Missionary work only a few weeks after they came into the Church. They said that they had thrilled with the spirit brought into their homes by the missionaries when they were being taught the gospel. When those missionaries left the home, the feeling would begin to ebb, only to be brought with greater force the next time they appeared. Upon accepting the gospel and becoming District Missionaries, they gained their own contacts. And

what did these new contacts say? They said that the same spirit which these District Missionaries had felt as investigators was being brought by them into the contacts' home. What a joy it is to be able to carry with you into the homes and lives of others the Spirit of the Lord. What a joy it is to see this done by the local members of the Church, the District Missionaries.

Meanwhile, the full-time missionaries were given a new tool with which they have been able to teach the gospel as it has not been taught since the early days of the Church in Great Britain. The British Mission Teaching Plan is the product of almost constant prayer and of almost constant work. Seeing the need for a method of teaching which would allow a more spiritual approach to the gospel, would make possible the consummation of the testimonies of the investigators when they are fresh and poignant, and would give them early the Gift of the Holy Ghost to help those testimonies grow and blossom, the Office Staff joined together, and taking the best of existing teaching plans of the Church and principally relying on the inspiration of the Lord, they carefully wrote a teaching plan which they felt fitted the need. It is a forceful, simple, beautiful method of teaching. It requires memorisation with frequent, spontaneous testimonies interspersed. Each question, each train of thought was meticulously worked over and prayed over until it seemed just right. The result has been immensely gratifying for the Lord's hand has been shown without doubt. Elder Oliver's article enlarges on the plan and shows the reliance of the missionaries on their testimonies and on the Spirit of the Lord. Argument is set aside. The purpose of this plan is to teach and bear witness. Without the advances brought into play by the New Era and the way the Lord has prepared the British people, this plan probably would not operate effectively. But, as always, with the time the Lord has shown the way to do His work.

But even this plan was not a static thing, for the New Era is essentially a New Era of Ideas. One significant part of the plan was to have the missionaries call on their investigators every night after they had accepted the challenge for baptism until they were baptised. Every other night was a lesson, and the alternate nights produced answered questions and a prayer together. The purpose of this was to keep the Spirit of the Lord in their homes until they can receive the Gift of the Holy Ghost. This love and consideration shown by the missionaries has paid dividends of joy in the lives of their friends.

The refining of the plan also brought an emphasis on commitments. If investigators were to gain a testimony in such a short time as four or five weeks, then they must take the responsibility of seeking it from the very first. This burden of responsibility was shifted to the investigators by giving them definite goals and gaining their promises to meet the goals, then by asking if they had done so. Most important among these commitments was that of prayer. Although it would have struck fear into the hearts of these same missionaries a few months before, they began to kneel in prayer with their contacts on their first meeting and to ask them to pray after teaching them how to do so. Once again, to their relieved astonishment, this has been extremely successful and has been gratefully received by the people. Prayer is the key, and the em-

A baptism in the River Taff, performed by the Welsh missionaries as a fitting tribute to President McKay in the Birthday Tribute months of July and August in which 1,111 convert-baptisms were recorded

phasis on family and individual prayer has reaped many souls who otherwise might have found only indifference through the efforts of their intellects alone.

The Third New Era Step

Members : Integration.

Missionaries : Emphasis on converts.

With the new flow of members into the Church in a continually rising number, and with the gospel knowledge of these new members at a lower level than that of the old " 15 lesson " converts, the necessity of a complete and active integration programme came into being. Here again was the inter-relation of the work of the missionaries and the members. Through the media of conferences and of bulletins of instruction, the Mission President mapped out an integration programme based on that of the Church. Under this programme the members found themselves with even more responsibility and even more opportunity for growth. They truly became their brothers' keepers. Largely through their diligent work, the new members of the Church are becoming active, uplifted saints, who in turn help to integrate their neighbours as they become members. A new member is visited often, watched over and taught until he is able to stand on his own testimony with surety and strength. Possibly the most beneficial aspect of this new plateau of effort is that it is entirely outgoing and teaches over and over the vital principle of service.

The missionaries by now had learned to work and had begun to master their new method of teaching, so the next natural step was to shift the emphasis from concentration on work to concentration on conversion. Perhaps the step was natural, but the way the Lord blessed this new progression was beyond the hopes of the most far-sighted. It is the story of 1960, although it begins in December, 1959. In the February issue of the *Millennial Star* this story can be read in detail. It tells of the visit of President Henry D. Moyle and the vital and powerful inspiration he gave to the missionary force. It tells of his now-famous words, " There is nothing we cannot do in the building of the Lord's Kingdom if we have the desire, do the work and have the faith." And it tells of the meeting of the goal set for the missionaries under the direc-

tion of God. To achieve an anticipated goal of 1400 new saints in Great Britain for 1959, it became necessary to seek out 197 of these souls in December of that year. Only recently had the 100 mark been broken, and this new requirement seemed to most to be well beyond the capabilities of the workers. But then President Moyle's phrase came into focus: "Faith, Desire, and Work." In this initial exploration of the meaning of those terms and their applications, the missionaries of Great Britain baptised 237 persons into the Church in December.

Success was not simply handed to them, though. It had to be planned for and worked for. The desire was there and the plan was there, but some means of being more productive had to be discovered. As there were just over 200 missionaries and the goal was at 197, the idea came that this would mean only one convert per missionary per month. Thus was the Convert a Month Club born, and before long this Club spread throughout the Church through the request of the First Presidency that each missionary in the Church bring one convert a month to the waters of baptism. To accomplish this December goal more contacts were needed, or—perhaps—a surer method of working with existing contacts could be devised. Through prayer, two new principles came into being. One was to call back on older investigators who had had enthusiasm for the gospel once, but had not been baptised. Very often these people were found to be just waiting for a return call, and were anxious to be again in the presence of the servants of the Lord. The other idea was to meet with the investigators more than once a week if they seemed ready for this stepped-up teaching. At times more than one lesson was given to the contacts. 237 was the result. The missionaries were learning to use their faith and the Lord was opening the way. Ireland must be mentioned as the sweetest example of this month, for the City of Dublin, long barren to the Church, gave four new members in that month.

The natural stone chair on the Taff upon which Jeanette Evans sat in her youth

Fruits

For a moment let us interrupt the climbing of the stairs and show the tremendous fruits which came at this time in the British Mission history. One of the continual rallying points for the saints after the coming of the Temple has been the preparation for stakehood of the various areas. On March 27, 1960, the districts of Manchester, Leeds and parts of Liverpool formed together to become the first stake in Europe or, for that matter, in the entire Eastern Hemisphere. Elder Harold B. Lee and President Alvin R. Dyer, president of the newly-formed European Mission, officiated, and President Robert G. Larson of Wirral became the first Manchester

Stake President. At the same time the Church recognised the blessings of the Lord upon the missionary work and divided the historic British Mission into two parts, the British Mission, comprising the south of England and all of Wales, and the North British Mission, comprising the northern part of England, Scotland and Ireland. President Woodbury continued as British Mission President and Bernard P. Brockbank was set apart as the North British Mission President. But it must be mentioned that, though separated, the British Missions are very much one in spirit and in love for each other. May it always be so. Together they have set their goals for the year of 1960.

It is interesting to note how this was done. 1958, with the New Era just beginning, saw 749 members come into the Church by the way of conversion. 1959, the first full New Era year, saw 1404, almost double, and the greatest number of converts since 1868's record of 2091, for they knew that this time must go beyond anything ever before done to be truly a step of progress for the Lord. Consequently, they set their goals at 2100, three times that of 1958. Before three months were over, the goal had to be raised to 2500 to keep pace with the rate of conversion. And now, at this writing, the new goal of 3000 seems too small. So many are finding the goodness of the gospel in this great land that the certainty of the hastening cannot be in doubt.

The Fourth New Era Step

Members : Referrals.
Missionaries : Referrals.

At last, all members became missionaries. In 1952 President McKay had charged each member of the

A fine group of saints, elders and investigators gathered on the banks of the Taff to witness the Tribute baptisms

Church to bring into membership one other person. It has taken time for this charge to develop into reality, but that time is now. With the enthusiasm generated by the District Missionary programme and the active teaching brought into play in the integration programme, the members wanted a means by which they could help in the work more directly. That means was given them when a great new proselyting tool was introduced into the missionary work, the referral programme. And perhaps it is not strange that the most effective producers of referrals have been the humblest saints, whether rich or poor. In effect the system is this : the saints look through their friends and neighbours and acquaintances and, picking those whom they feel would be receptive to the gospel and would treasure it, they refer the missionaries to these families.

The missionaries, on their part, find these people infinitely better contacts than those they had previously had, because they had been hand-picked. The idea came from California, where over 80 per cent of the conversions

came through the referral system. For several months this programme was known to President Woodbury, but he couldn't find the time or the means to introduce it, until the Lord inspired him to do so. When He did so inspire the use of this programme, it came to fill a need, as always. The "going forward" process after December faltered a bit and there was a vital need for a new, permanent stimulus to the work, something which would open a new door, or rather a number of new doors. When the Spring conferences came the programme was given to the members, who responded with their usual quiet enthusiasm. And, amazingly, those who were most responsive at first are still able to find new referrals for their missionary helpers. Knowing that all conversion comes from the Lord, it was yet deemed important to recognise the hand of these good people in the new converts' happiness, and so an award is being given which is known as the David O. McKay Referral Conversion Award and which is explained elsewhere in this issue of the *Star*. Think of the joy this co-operation and single-mindedness must give to the Lord.

The results? March, the Missionary Month! To bring the Mission up to schedule in working for their goal, then set at 2100, 245 souls had to be found in March. By the 27th of the month, at the time of the formation of the Manchester Stake, 360 persons had been baptised. In one week of that month a new weekly high total of 119 converts was reached. Records almost became common-place, for the Lord was speeding the work.

The Fifth New Era Step

Members: The whole programme.
Missionaries: The meaning of faith.

The Lord had accomplished the high hopes of the saints, for now it became absolutely necessary to bring the full programme of the Church into action just in order to cope with the tremendous new influx of members. The integration programme had to be refined and stepped up. This was especially uplifting to the saints, as they discovered that these new members were not weak, as some had feared they would be, but were strong and of high character. They should be, as they were recommended by the very saints who were now integrating them. In the Priesthood organisations the programmes were expanded. The Melchizedek Priesthood holders of Great Britain came together in a convention in London and 260 elders sat together in Battersea Town Hall for dinner and entertainment, and the next day to bear testimony and hear President Dyer. They had been to the Temple and had completed three sessions at the beginning of their week-end together. The Aaronic Priesthood members of the British Mission held their first convention under the direction of President Derek Cuthbert, First Counsellor to the British Mission President. 165 attended a three-day outing which strengthened each boy there.

In Sunday School, atrophied investigator and new member classes are springing to life again and are revitalising the entire auxiliary. To show the desire of some Sunday Schools to augment the missionary work, Lowestoft may be cited in example. There the branch president and the district mission president rented a coach which they drove to a local estate. On the side of the coach was a banner which read "L.D.S. Sunday School Special." When the

bus was loaded to go to the service, it was found that half of the seats were taken by non-member children.

Work at the Temple, which has been disappointingly slow in the past, has also felt the new surge of activity. During the summer some of the saints have spent their holidays by going to the Temple and enjoying a week of relaxation and temple work there. Can there be a better holiday?

The women are not to be left behind. This period has found them preparing for a nation-wide Singing Mothers' tour of 250 voices to be presented in connection with the dedication of the Hyde Park chapel in February of 1961. Starting in the Royal Albert Hall, this chorus, under the baton of Sister Florence Madsen of Salt Lake City, will do an immeasurable amount of good for the Church.

The real story, though, is found in the MIA. This is the organisation which has taken the brunt of the multitude of new conversions, for, as will shortly be shown, it is through them that these baptisms have been possible. The Lord has said: "For my yoke is easy, and my burden is light." These words are being proved in the Mutual programme, for through their tremendous gains in membership they are being forced to search every corner of their programme so all will have something to do. Firesides, barbecues, road shows are all being brought out and used. And they are well done. The second Youth Convention at Filey, held in June 1960, found over 2000 saints and their friends mingled together. Next year it is expected that this record gathering will be doubled as each mission holds its own convention. Always saving the best for last, the MIA's biggest asset has been in the athletic field. But that is essentially a missionary story, so let us consider how the missionaries have taken their fifth New Era step.

Referrals have been the key to the doors of new converts. In adding up the statistics concerning referral baptisms, some startling facts came to light. It was found that while a missionary called on 1038 homes to find one soul for baptism through the tracting programme, he needed only 7.9 homes to find that one person if the homes were referrals. What a tremendous gold-mine this became. In compiling these figures, though, a further step was taken. It was decided to break these numbers down into types of referrals.

A Number One referral is one in which the member says, "Call on them, but don't use my name."

A Number Two referral is one in which the member says, "I'll write and tell them you are coming."

A Number Three referral is one in which the member says, "I'll take you to them and introduce you."

A Number Four referral is one where the contact has attended at least one of the Church meetings and has met the Church first-hand.

With this breakdown, it was found that the large majority of the referral baptisms came from sources three and four. So the next natural step was to concentrate on these persons who were introduced by members or through Church participation.

At this time in the career of the New Era a large decision was made; it was a decision to try for thousands instead of hundreds. For the two-month period of July and August, the holiday period, the missionaries of Great Britain pledged themselves to find 1000 persons for entrance into

Christ's Church. With the 87th birthday of President McKay coming at the end of this time, they made this pledge in tribute to this man, the greatest missionary of our day. Have you ever wondered what you could give President McKay for his birthday? This tribute seemed the ideal solution.

But to find 1000 persons presented an impossible problem. Impossible? That word had been set aside in December. Faith had replaced it, faith as manifested through work. Once again an even deeper study of this word was undertaken. It was found that faith is composed of a great amount of determination. The missionaries determined to find the way and set to work. At first the going was slow, but they knew that if they worked, studied and prayed hard enough, the Lord would again provide. It was Wales that found the means, and the means was the MIA's athletic programme. In the town of Swansea one day two elders picked up a softball bat and headed for the park. They began to bat the ball a bit until a few of the local young boys came up, then they invited them to play. The idea caught on and, as always, was refined. Soon there were teams all over the British Isles. The missionaries had the teams play each other, but they told the boys that the teams were sponsored by the MIA and they must attend to play. They also told them that on these teams an athlete's health rules must be followed and so explained the *Word of Wisdom*. The enthusiasm with which these young men and women responded overwhelmed the elders and the branches. Nearly every branch had 30 to 50 visitors each Mutual night.

The New Era, *the missionary publication which reports the testimonies and results of each month to the missionaries in the field*

Furthermore, these boys were so receptive to the gospel as the missionaries began to teach them, that it was beyond doubt that this new source was directed by the Lord. The next thing to do was to call on the parents. As this was done, they were welcomed with open arms. "I have never known my boy to take such an interest in Church matters before." "He has become so much nicer since you met him." "Come right in; anyone who has done for children what you have done is a friend in my home." These are typical of the receptions the missionaries have found at homes never before open to them. In the Hyde Park area the missionaries always had difficulty contacting the people, but through this programme they have brought scores of fine people into the Church. Through love and kindness, the little children have led them into the Church.

In many towns the whole complexion of missionary work has changed. One missionary has stated that he cannot get through a certain much-tracted estate on his cycle in under an hour, for the children flock around and their parents lean from their windows calling to the missionaries to ask them in. Many elders have been approached by these young people on the street to be asked, "Please, sir, can I be baptised?"

Naturally, great care should be, and is being, taken to ensure the proper teaching of these children, but their eagerness to learn is so strong that there are few barriers left to overcome. Just teaching their families will take most of the rest of the year. And there is basketball, volleyball, netball all ahead. What a field ! What an entry into the heart of the home ! What a blessing from the Lord !

As He has prepared the way again, the attainment of the 1000 goal tribute is not surprising. The British Mission baptised 594 in their nine-week period, with the last week producing 128 converts for 110 active missionaries and the last month giving 382, all record heights. At the same time the North British Mission baptised 517. For both missions the total was 1111.

It is hard not to get excited at the results and at the prospects. Through all of these progressive steps of the New Era there have been certain continuing strains. Faith is the strongest of these. As each new facet of this wonderful power is discovered, another appears on the horizon. Its relation to determination and work, its reliance on prayer and constant attunement to the Lord's inspiration are now part of the knowledge of these faithful, hard-working missionaries. Nothing has stood in their way in accomplishing the work of the Lord. Their weekly hours averaged well over 60 during this tribute time.

The use of and refinement of referrals also has been a thread of strength throughout the entire New Era. As a germ of an idea, then as a new, struggling programme, and finally as a full-fledged powerful foundation, this rich source of conversion has been a boon to members and missionaries alike. In the British Missions' jargon, these "baseball kids" who come to MIA are Number Four referrals, the finest of them all.

In their growth the members and missionaries are not alone. Another series of steps could be outlined for the administration and direction offices of the missions. The ever-increasing effectiveness of communication has been one of the principal lessons

learned by the mission presidents and their staffs. Through the calling and use of the travelling elders, direct messages have been taken to each set of elders. Through bulletins, current news and instructions have been given. Through the mission publications, inspiration and strength have been made a part of each member's life. The New Era and the Northern New Era are the missionary magazines which report the testimonies and results of each month to the missionaries in the field. Even the *Millennial Star* has gained a New Era look as its purposes and functions have been directed more and more specifically toward the advancement of the Lord's programmes in the building of His Kingdom.

But perhaps the most significant effect of the New Era has been the personal development of the missionaries and the members, both new and old. For the missionaries, there has been no long period of gradual adjusting to the field, of learning how to teach and, much later, how really to tell people of the testimonies they possess. Instead, before the new missionary has been labouring a month he is already developing into a leader, a teacher and a true man of God, all because he has quickly learned the power of his faith. For the members, there has been a growth in leadership ability, in active participation, and, most important, in the strength of their testimonies.

Thus the New Era progresses, benefitting all those lives it touches and bringing the Lord's commandments into their fulfilment. Five steps of the past have been named, but the future holds much more. Even within the scope of our vision lies a marvellous new building programme, including labour missionaries raising 50 buildings in five years. Many of these projects are already under way, and the time is not far ahead when these beautiful, new chapels will begin to dot the land and exert their minds and hearts where the gospel may be taught.

The era of hundreds of converts is passing also, and the time of thousands is upon us. July and August saw 1111 persons join the Church in these islands, but who would even dare predict the goals and accomplishments of the Lord's Kingdom in 1961 or 1963? With the new leadership and the new strength of members many areas of the British Missions will undoubtedly soon be joining Manchester in stakehood. London, Sheffield, Hull, Newcastle, Birmingham, Nottingham, and others are so nearly prepared that to prophesy stakes for each of them is not difficult.

And Wales, the land of the prophet's mother, is coming alive in its growth. In the months of July and August 79 new members joined the Church in Wales. New towns are opening, old towns are expanding, the Lord's work is hastening. It was on Pioneer Day, the 24th of July, that a group of Welsh missionaries and members gathered together on the banks of the River Taff, just a few yards upstream from that white cottage by the viaduct in Merthyr Tydfil, and held a baptismal service for nine new members in front of the mossy, natural stone chair. And as these fine, new saints entered the Church, each heart offered its own prayer thanking God for little Jeanette Evans, for her beloved son, and for the hastening of the Lord's work in this time, which has brought so much sweetness, growth, and happiness to their land of Great Britain—this New Era.

you don't have to leave home to be a missionary

by President T. Bowring Woodbury
(and family, shown opposite)

A FEW years after that great missionary, President David O. McKay, had been called to preside over the Church, he issued a challenge at general conference for every member family to bring another family into the Church.

Like you, we (the Woodbury family) go to general conference each six months with our ears attuned to the prophet's message. With you, we regard his words as sacred:

"For his word ye shall receive, as if from mine own mouth, in all patience and faith," saith the Lord in the *Doctrine and Covenants* (21:5.)

We knew that without a plan, without preparation and without a definite programme, we could not hope to respond in faith to our prophet's words. So, we held a family council and talked over the charge given us by President McKay. We asked each one in the family, Cheri, 14 years; Beau, 13; and Wendy, 7, if they would like to serve with us as a district (stake) missionary family. Each was eager to do the work.

We were set apart. Then, to our Father we went as a family to ask that our first contacts be placed in our path. A night or two later we were having our Christmas family picture taken. The photographer and his wife said: "We have never photographed such a happy family. What is it that makes you so happy?"

"The Gospel of Jesus Christ," was the amazing answer of our elder daughter. This was the opening the Lord had presented, and before the evening was over, we had arranged an invitation for the photographer and his wife to come to dinner at our home

and to receive the first gospel lesson.

The picture of our family sitting around the table learning the first lesson is still vivid in my mind. First, Sister Woodbury and I were the investigators while the children practiced. Then the children were investigators while we learned the lesson. And what a thrill when, after our first real lesson to our photographer and his wife, Cheri and Beau went with me to prepare ice-cream for refreshments. We were just out of earshot of our new friends as two excited young missionaries, one on each side of me, kissed me simultaneously on either cheek and shouted in glee: "Daddy, we've got 'em coming our way."

Yes, many came our way: a Catholic girl married to a Mormon boy; two Lamanites who named their first daughter, Cheri, after our daughter; a fine couple where the wife was a Christian and her husband a Jew who had studied to be a Rabbi; a Methodist family of four who wrote us just last week of their trip through the temple; a wholesome young man from Spanish Fork, Utah, who had lived next to Mormons all his life, but had come to Kansas before hearing the gospel; and many, many others whose love we treasure in our ever-increasing family of converts.

We remember well the time our little Wendy, then aged 9, instead of asking for a doll for Christmas, wondered if she could have a missionary *Bible* with a red pencil to underline scriptures. We remember the time she went next door to a wonderful neighbour lady who had just lost her father and gave her the plan of salvation discussion. At the close of the lesson, Wendy did not feel

she had fully converted her contact, and she said: "Don't you believe me, Mrs. ———?" Our neighbour friend answered: "Yes, Wendy, I believe every word of it because you told me."

Then there was the time our son, Beau, came to us and asked if he and his older sister, Cheri, could break off from the family team because "Daddy" did all the talking and they wanted to get some development on their own. As a brother and sister team they filled their mission—and successfully, too, A girl who had married out of the Church had finally received her husband's consent to have the missionaries. She asked for the very best and the most experienced missionaries. Beau and Cheri were sent to their home, and I guess the expression on her face as she looked down at "the very best and most experienced" missionaries gave away her thoughts. But it is difficult to turn down the sincerity, integrity and the testimony of youth—her husband is now in the branch presidency of a Kansas branch.

We remember as though it were last Sunday when the Sunday School asked each member to bring a friend. We were amazed at our missionary daughter who spent the week lining up her friends at school. She filled the small balcony with 23 non-Mormons.

But the greatest fruits of the missionary work in our family were when Cheri announced to us she wanted to marry a boy at her school whom she had been dating who was not a member of our Church. We talked to him. He said he had an open mind but would not promise to join the Church unless he knew it to be truth.

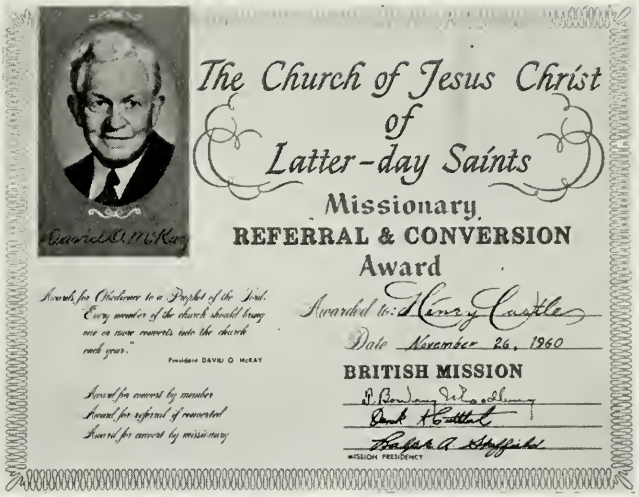
After two days of fasting and prayer, we received an answer from our Father in heaven that allowed us to give our consent to the marriage in faith, providing our daughter would hold a cottage meeting with him on specified nights. Probably never before had a bride packed *Bible, Three-in-One*, tracts and missionary visual aids in her suitcase as she left for her honeymoon. But she exacted a promise from her beloved one that he would listen with an open heart.

Within three months our son-in-law phoned and said, "I hadn't intended to join the Church. I thought I would listen to be polite. But, you know, this is really the truth. Can Beau come up to Kansas City and baptise me?" We will never forget that day as brothers-in-law stood in the water together, the rest of us bathed in tears, and we witnessed that most wonderful of all baptisms.

We have heeded the prophet's words, and the Lord has blessed us each year to fulfil his challenge to bring others into the Church. We thought we might miss in 1959, for that year we spent full time in the mission field directing the efforts of others. But fortunately, the Genealogy Department assigned a non-member to do the Bowring line in England. Last December, after numerous visits on genealogy, which always ended with a gospel discussion, he asked for baptism.

The blessings that have come into our lives as missionaries cannot be counted. We would not have this blessed privilege to be in Great Britain at this time, I am sure, if we had not heeded the words of the Lord, uttered through His prophet, David O. McKay, at general conference.

Our wish, the wish of each member in our family is that we may stay "on a mission" all our lives, for we have found we do not have to leave home to go on a mission.



The David O. McKay Referral Award

THE referral system of missionary proselyting has proven to be the most productive system yet revealed by the Lord in this time of the hastening of His work. Simply stated, it works like this: members of the Church give the names of their friends, relatives, and associates to the full-time or district missionaries, who in turn teach and baptise them. Gradually, refinements and improvements have been revealed to make the referral system more effective still —to be the most effective the member should take the missionaries directly to the contact and personally introduce him, or bring the contact to a Church meeting and there introduce him to the missionaries.

Our Church members realise the importance of giving referrals, for they realise that when they give them they are complying with the revealed admonition of a prophet of God:

"Every member of the Church should bring one or more converts into the Church each year."

Thus it was that President David O. McKay personally has sponsored this beautiful Referral and Conversion Award that is being given to all Church members presenting a referral to the missionaries that is baptised. This is the first such award ever presented by President David O. McKay, and one for which every Church member should conscientiously strive and should greatly desire.

Manchester Stake Conference

August 14, 1960

THE one thing that impresses me as I listen to these young people and others participating in our conferences is, as has been said, the unusual opportunity afforded for participation, for taking part. In fact, one of the distinctive features of the Church, one of the things which distinguishes it from all others, is the wide distribution of authority, and the opportunity for everyone to learn how to take part. That is distinctive and it is inspired.

These young people, though they may today feel weak and trembling, as they continue now for the next 50 years and take every opportunity they get to speak, as I have done, at the end of that time they will still be scared to death. So let that be a word of encouragement to you. I have never stood before an audience in my life without feeling humble and weak and inadequate, and without feeling the need of divine guidance.

Elder Hugh B. Brown, an Apostle

Our members participate

This afternoon I am not going to attempt to speak to a given text or a given subject. I would rather make it in the nature of a fireside chat, and perhaps talk about this and that. I would first like to refer a little further to the opportunity which the Church affords for its members to participate.

I was in Calgary, Canada, not long ago, and the minister of the largest Presbyterian Church there, who had become acquainted with our people and knew something of our methods, said this, " One thing that I like about the Mormon Church is that they try to make every man who is a member of their Church feel that he is a minister of the gospel. That is to me remarkable. Furthermore," he said, " I have noticed that all the young women have something to do, and even the children are called upon to participate."

And then he added this—he said, " In my own church I am the minister. I do all the preaching, almost all the praying, and almost all the work." He was talking to his own congregation. He said, " You people come here every week and listen to me, and during the week you don't have anything to think about with respect to what is going to happen next Sunday. But in the Mormon Church either there have been assignments made to different ones or somebody will be called out of the audience to come up and talk.

" Now, " he said, " my greatest hope is that sometime the Presbyterian Church will adopt the Mormon methods, and teach all of its men that they are or should be ministers of the gospel, and participate in church work. And," he said, " unless we can do it, in my opinion our church has no future."

I mention that not to boast, but to express gratitude. And may I pause just here to illustrate that point by giving an event that happened right here, right near where we are now as a matter of fact.

I was co-ordinator for the servicemen of the Church, and in that capacity travelled pretty well all over the Church. During that time I became

A speech by President Selvoy Boyer of the London Temple

for the second time the president of this Mission.

While I was here as co-ordinator, one Saturday evening I sent a telegram to the chaplain of the base of the airport just near Liverpool. I said to him that, "I will be in your camp next Sunday morning at ten o'clock. I would appreciate it if you would let the Mormon boys who are in that camp know of the meeting so that they may be present."

Upon my arrival, and I walked from the station over to the camp, I found 75 young men. They were all dressed in uniform, and many of them in what is called "battle dress." They were waiting to greet me, and they greeted me joyously. Many of them put their arms around me, so glad they were to see someone from home, although, in reality, I was a stranger to them, and they to me.

After we had greeted one another the minister stepped forward and introduced himself, this chaplain. And he said:

"I want to congratulate you on the influence that your Church has on its young men, and I want you to tell me how you do it. I did not get your telegram until this morning, Sunday morning, and I made an inquiry and found that there were 76 Mormon boys in this camp. Seventy-five of them are here, and the other one is in the hospital. Now," he said, "if I gave the members of my church here six months' notice I could not get a representation like that." He said, "I have 600 men of my church in this camp, and I cannot get them to respond, and I want to know how you do it."

"Well," I said, "if you come inside and attend the meeting that we are going to hold maybe you will find out."

He said, "May I come to your meeting?" and of course I welcomed him.

Then we went into a quonset hut, these 75 young men and the minister and I. As they sat down I said, "How many of you fellows have been on missions?" Fifty per cent of them raised their hand. I said, "Will you and you and you," and I pointed to six of them, "come up here and administer the sacrament?" And I pointed to six others and said, "Will you come and sit here and be prepared to talk." Then I looked at my minister friend and he had his mouth open. He was aghast.

Then I said, "Who can lead music?" and a lot of hands went up, and I asked one to come up and lead the music. I asked if someone could play the portable organ, and a number of hands went up, and I said for one to come play the organ. Then I said, "What shall we sing fellows?" And then with one voice they said, "Let's sing 'Come Come Ye Saints,'" And they sang it.

I have heard that sung all over the Church. I have heard the great Tabernacle Choir sing it, and they sing it beautifully, but I have never heard

that hymn sung with such feeling as those 75 boys, who were meeting death every day, sang it that day. And I was especially moved right when they came to that last verse where sometimes our choirs, "muted," as they call it, put on the soft pedal and sing it like a dirge. These boys threw back their shoulders and held up their heads and sang out:

"And should we die before our journey's through, happy day, all is well."

They sang it with a verve and a sincerity and an enthusiasm that was contagious. And when I looked at my ministerial friend again I found him weeping, and I joined him in that. It was moving.

And then after we had had prayer and had had another song, I asked one of the boys to administer the sacrament. He knelt at the table, bowed his head and said, "O God the Eternal Father . . ." Then he paused for what was, I think, a full minute. Then he proceeded with the prayer, and they passed the sacrament. And, in parentheses, at the close of that meeting I looked that boy up, put my arm around him, and said, "Lad, what's the matter?"

He said, "Why, anything wrong?"

And I said, "Why was it so hard for you to ask the blessing on the bread?"

He looked down for a minute and said, "Well, Brother Brown, just a few hours ago I was over France and Germany on a bombing mission. We had made our run and were returning and we ran into heavy flak. My tail assembly was pretty well shot away; one of my engines was out; some of my crew were wounded; and it looked like it was wholly impossible to ever get back to England from across the Channel.

"And then up there, Brother Brown, I remembered what I had been taught at home. I remembered my Sunday School, my Primary, my seminary, and the teachings of my young life, every one of which said if you are in trouble, and need help, call on God. I did just that. Without really having hope that we could get back to England, and thinking we would surely ditch in the Channel, or maybe have to ground before we got to the Channel, I looked up and said, 'O God, our Father, sustain this ship until we reach England and a landing field.' And Brother Brown, He did this for us.

"And when we landed out here I heard about this meeting, and without changing my clothes I ran all the way to get here. And then when you asked me to ask the blessing on the bread, and again I mentioned God's name, it occurred to me that I had not stopped to say thank you since I uttered my last prayer. And so I paused long enough to just express my appreciation for what He had done for me."

Well, we went on with our meeting. These six young men spoke, each in turn. Each of them bore their testi-

During the break between sessions much milk was consumed

mony. Each of them taught the gospel of Jesus Christ. And every time I looked at my friend, the minister, he was weeping. He was watching these young men. He was deeply moved.

At the close of the meeting the minister turned to me and said, " Mr. Brown, I have been a minister for 21 years. But this has been the greatest spiritual experience of my life. I have never seen anything like it or felt anything like it. Tell me how you do it."

And then I told him of our organisations, auxiliaries and Priesthood. I told him of our young people participating as these young people have here today. I told him that we believe the way to learn how to do a thing is to do it. And he again expressed appreciation and amazement.

So I bring to you that message, and especially to those of you who are new members and may be a bit diffident and a bit shy. And I call upon you to respond to every invitation to take part in Church work, whether it be speaking or something else. And you will find that your conviction concerning the Gospel of Jesus Christ will be deepened and made secure by your working at it. So take part, and do your level best.

The *Book of Mormon* is true

I would like for just a moment—I told you at the beginning I was going to talk about many things—to add a word about what was said this morning about the *Book of Mormon*. I might again say that we believe the *Bible* to be the word of God. And we believe that everything we teach is in harmony with and consistent with the *Holy Bible*. But we also have another book which is also a holy record.

During part of the time that the *Holy Bible* was being written, during part of the time that the events therein chronicled were being lived on the Eastern Hemisphere, there were some people in America. Columbus found some when he got there and called them Indians. But the Indians, like all other people, had ancestors, and it has been quite a question ever since then as to where those Indians came from and who they were.

The simple fact is that they were descendants of the tribes of Israel, who had been led to America by the Lord Himself, and that over a period of over 1,000 years they had lived there. Great civilisations grew up. Great cities were built. And there were among those people some prophets of God, as there were in Jerusalem and surrounding areas.

The Lord in other words is not a respecter of persons, and as He gave His word through the prophets to the people in the Eastern world, so He gave it in the Western world. And as they kept a record in the Eastern world

All in attendance enjoyed the fine

with respect to these things, so in the Western world they kept a faithful record not only of the history of their movements and their wars and building of cities, but they kept a record of the hand dealings of God with them, and that record was by His command hidden up—abridged and stored away for a future time. And in our time it came forth, was translated by the gift and power of God, and is now, after 130 years, still a best seller.

What is the *Book of Mormon*? It is simply another record.

And what is its purpose? Its purpose is announced on the flyleaf—in order to convince Jew and Gentile that Jesus is the Christ. And all of the way through the book you will find references to Him. You will find Him exalted and explained. In this book you will find some of the greatest testimonies concerning Jesus the Christ that can be found anywhere in the world.

So I bring to you a testimony concerning this book, and I wish that you new members and all members would take time to read the *Book of Mormon* carefully and see what it contains.

e singing of the Singing Mothers

Especially do I call your attention now to a wonderful event that happened when Jesus the Christ appeared among those people over there. At the time of His crucifixion there was terrific commotion over there—earthquakes, the sea heaving itself beyond its bounds, great cities were levelled, great valleys were created, thousands of people lost their lives, at the time of the crucifixion of the Christ. It is all chronicled here.

And after there had been three days of darkness—days and nights when the darkness was so thick that you could feel it—thousands of people were gathered around a hill where there was a temple. As they were gathered they heard a voice:

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn." (3 Nephi 11: 3.)

And it came to pass that they did not understand the words that were spoken. And the words were spoken three times, and they could not understand.

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye Him.

"And it came to pass, as they understood they cast their eyes up again

towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after His ascension into heaven.

Norman Garner, a stake missionary, addresses the morning session

"And it came to pass that the Lord spake unto them saying:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world." (3 Nephi 11: 6-14).

And they did, and they testified of Him. In all of holy writ we find nothing more convincing than in that record that Jesus is the Christ, the Son of God. I wanted to bring you that testimony this afternoon.

Non-member views of the *Book of Mormon*

Sometime ago, years ago, while I was serving in this land as a missionary, some of these things were written about the *Book of Mormon*:

"We do not remember when among all the ponderous folios of human dullness has there ever been reproduced another book of such unmitigated stupidity. The Book of Mormon *cannot survive this generation. The next generation will remember it only to smile at the credulity of the present."*

I represent five generations of Mormonism, and I do not "smile at their credulity," because I thank God for their faith. Other things were written in the same strain, and yet since that time, here are one or two things that have been written about it by those who do not really believe it, who are not members of the Church, but they have taken time to read it. Professor Howells of Cornell University wrote recently:

"I am perfectly willing to say to anyone that I propose the Book of Mormon *to be one of the most famous and widely discussed books ever published in America."*

The huge crowd listens to William Bates of the Stake Presidency

Let me read another:

"The book itself," speaking of the *Book of Mormon*—this was published in a Rochester newspaper—"has remained. And on it was founded the greatest religion of the continent and of the century."

And another, published in 1935:

"Still there is that literary masterpiece. How an unschooled lad could have had the imagination, the patience, and the perseverance to write a volume of nearly 600 printed pages in imitation of Biblical style, teaching faith for which men died. How could he do it?"

And a former Secretary of Agriculture of the United States said this:

"Of all the American books of the nineteenth century, it seems probable that the Book of Mormon *is the most powerful. It reached perhaps only one per cent of the United States, but it affected that one per cent so powerfully and lastingly that all of the people of the United States have been affected, especially by its contribution to the opening of our great frontier."*

While I was here during the war I received a letter from an Oxford professor. He wrote and said:

"I have just finished reading your Book of Mormon. *I have read it twice. I am writing now to ask who wrote it.*

"I don't want you to tell me Joseph Smith wrote it because I have read about him and I know that he couldn't write it. Don't tell me his associates wrote it, because it is a great book and they couldn't write it. I want to know who did write it."

I answered him and told him that Joseph Smith did not claim to have written the *Book of Mormon,* but that it was a translation of an ancient record. He wrote back immediately and said:

"*I am coming to London. I am a linguist, an author. I am a writer. I translate English from ancient languages, and I recognise in this book evidences of it having been translated.*"

I noticed on his letterhead that he had a string of letters after his name that went clear across the page, including D.D. and Ph.D. and so on. When he came in he said, "I am intensely interested in that book." And we discussed it. And again he said, "It is in fact a translation of an ancient language." Then he said, "I want you to tell me who translated it."

Then, of course, I knew we were at the parting point. I said, "It was translated by Joseph Smith under the gift and power of God."

He threw up his hands and said, "Aren't you a barrister?"

And I said, "Yes."

"Then," he said, "how could you be so silly. God doesn't write books."

I said, "What does 'D.D.' mean after your name?"

He said, "Doctor of Divinity."

"Do you tell me that God doesn't write books?"

"Certainly not."

"Who is the author of the *Holy Bible?*"

"Well, the Lord, through His prophets."

"Well, he had something to do with writing the book."

"Yes, He wrote one, but only one."

"How many have you written?"

"Twenty-one."

"The Lord isn't much of an author compared to you."

President T. Bowring Woodbury (left) Elder Hugh

We talked it over, and this man admitted there are some marvellous things in connection with that record.

I remind you, my brothers and sisters, and especially our friends, that since that book was published we have circulated over 2,000,000 copies of it. We are publishing 35,000 copies of it every year. It has been translated into 21 different languages. It is in fact the word of God, a companion volume to the *Bible* in fulfilment of the prophecy contained in the *Bible* that in the latter days two sticks would be brought together representing two tribes of the House of Israel, and together they would convince people that Jesus is the Christ, the Son of God.

Another short incident. I was sitting in my office in London, also just

President Bernard P. Brockbank, and B. Brown

during the last war. A gentleman came into my office and announced that he was the diplomatic correspondent for the paper called the *People*. I suppose it is still published here. At that time it was the largest Sunday paper in England.

He said, "I am representing the *People*. I am a diplomatic correspondent. I have been sent to you to tell you that I am going to write a series of articles about the Mormons. And I want to tell you that they are not going to be good."

I said, "That is interesting. You are going to write something against us, are you?"

He said, "I certainly am."

I said, "Tell me, just how much do you know about the Mormons?"

He said, "I don't know a darn thing."

I said, "Is that the basis on which you write most of your articles? Something that you don't know anything about?"

"Well," he said, "I will admit I lent my chin."

We talked for some time, and he spoke of Joseph Smith and Brigham Young. I asked if he would like to see a granddaughter of Brigham Young.

"Oh," he said, "is there one in England?" He seemed terrified at the thought.

And I said, "That's her picture on the mantle. She happens to be my wife, and she is right next door. Would you like to meet her?" And we went over and met Sister Brown. And he was captivated, as I was when I first met her.

When we came back to the office, I said to this gentleman, "Would you not like to know something about the subject you are going to write about?"

He said, "Yes, I would."

I said, "Well, upstairs (this was out at Ravenslea) we have the best library on Mormonism there is in Europe. Everything that has been written against us is there, and most of the things that are in our favour. Why don't you go into that library and spend 40 days in research preparatory to your article?"

After some time, he said, "I'll take the challenge. I'll do it."

And then I said, "And now, my friend, I want to be fair with you and tell you something. If you go into that room and read all that you can read in 40 days about the Mormons on both sides, and if you are an honest man and will open your mind and get rid of prejudice, if you do that I warn you that when you come out of there you will ask for baptism."

He threw up his hands and said a lot of things that I wouldn't dare to say here. He thought it was ridiculous, preposterous.

I left for home shortly after that, and while I was teaching at the BYU I received a cablegram, and it was less than 30 days from the time I talked with him. The cable said, "I think you will be interested to know that I am going to be baptised next Friday."

Now I would like to read you his testimony. I gave him a *Book of Mormon* early in our discussions, and he says :

"At the time I was not particularly interested in the answer, but shortly after the Book of Mormon *came into my hands I flicked it through casually, and then here and there a verse caught my fancy. I began to read. And I re-read again and again. Suddenly it dawned on me that what I was reading was true. Truth in its most compelling form. It was elemental, invincible, unchangeable, unchallengeable truth. Truth that demanded my allegiance."*

He joined the Church and went out to Utah, and was a writer on the *Deseret News* for many years, and later died out there. I saw him just before he died. Though he was not able to live up to all of it, I asked him just before he died if he still believed it.

He said, "Brother Brown, I know that the *Book of Mormon* is the word of God and that Joseph Smith is a prophet of God."

Well now, I have cited these incidents because I want to leave you new members with a challenge : get acquainted with Mormonism. You don't know all there is to know about it yet. Neither do I. Get acquainted with what it is we teach and why we live as we do, and why this is a way of life.

Have faith and courage

But I want to say again what I said yesterday, you have not come to the end of all your troubles just because you joined the Church. There will be some troubles ahead. The days of persecution are not entirely past. There are troublous times ahead of all of us, and all the people of the world.

This world is divided and confused. It is divided between the people who believe in the brotherhood of men under the Fatherhood of God and the people who believe that this is a pious myth. We are going to have things to meet.

I would like to leave a word of courage with the people over here, and we need it all over the Church, courage to believe in God and in the ultimate outcome of things, the ultimate victory for righteousness. So I leave you the thought that though you may have difficulties, sing again that hymn, "Come, Come Ye Saints." Learn it by heart. Sing that last verse and say :

"And should we die before our journey's through, happy day, all is well."

Sometimes some of you may think, perhaps, that the Lord has forgotten you. Sometimes your prayers will not be answered just the way that you wish they would be. Sometimes you will have to recognise the answer when it is "no." I pray that you will continue to have faith enough to pray. I pray that you may learn one verse of another hymn that we sing :

"Though through fiery trials thy pathway shall lie, my grace all sufficient shall be thy supply. The flames will not hurt thee. I only design thy dross to consume, and thy gold to refine."

Words of counsel and advice from Elder Brown

Have that courage and that faith, and all will be well with you.

When I think of sometimes wondering whether the Lord is just, and whether He knows who and where we are, and hears our prayers, at the risk of running over time I am going to tell another story.

" Thank you, Mr. Gardener . . . "

I have a failing. When I feel a story coming on, I have to tell it. I am something like a man who has fits. When he feels them coming on he lies down and has them. This will be my final story for this conference.

This is a story out of my own life. Some of you have heard it. It has been published. But I give it to you because it taught me the greatest lesson of my life.

We were living in Canada. I had previously lived in Salt Lake, where I was born. I had learned something about pruning trees. In Canada we bought a little farm that had been run down.

I went out on that farm early one morning with some pruning hooks in my hands. I saw a currant bush which had grown six feet high, altogether too high for a fruitful currant bush. So, knowing it had gone all to wood, I went to work with my pruning shears and trimmed it, and cut it, and clipped it back until there was nothing left but a little clump of stumps.

The sun was just coming up, and as I looked at this little clump of stumps I thought I saw a tear on each one. Of course it was sap. And I looked, and I smiled, and, as was my habit, I spoke to the currant bush.

I said, " What are you crying about? "

And I thought I heard the currant bush answer. The currant bush seemed to say to me, " How could you do this to me? I was making such wonderful growth. I was almost as big as the fruit tree and the shade tree on either side, and now you have cut me down and I will be in contempt in the garden. I thought you were the gardener here. How could you do that to me? "

That is what I thought I heard the currant bush say, and I thought it so much that I answered him. I said, " Look little currant bush, I am the gardener here, and I know what I want you to be. I did not intend you to be a shade tree or a fruit tree. I want you to be a currant bush and bear fruit.

" Some day, little currant bush, when you are laden with fruit, you are going to look back and say, 'Thank you, Mr. Gardener, for loving me enough to hurt me, for cutting me down in order that I might fulfil my destiny.' "

Some years after that I was here in England. I was an officer in the Canadian Army. I had promotion, and yet

I held a field officer's rank. I was young and, of course, ambitious.

There were only three men between me and the rank of general, and they became casualties. When the last one was a casualty I got a wire from London. It simply said, "Be in my office

Bishop Joseph L. Wirthlin, the Presiding Bishop of the Church

tomorrow morning at ten o'clock." In my enthusiasm, I called my batman, my personal servant, and said, "Shine my shoes and polish my buttons. I am going up to London to become a general." I was bursting with pride and ambition.

He fixed me up the best he could with what he had to work on, and I went to London. I walked into the office of General Turner, in command of all Canadian forces. I saluted him smartly, and he returned the salute the way generals do (I hope there are no generals here.) He said, "Sit down, Brown."

Then he said, "I am sorry, but I cannot make this appointment. You are to return to Canada and become a transport and training officer, bring other troops over. Another man is to be appointed general." He said, "I am sorry, because you have qualified for it. You are entitled to it by seniority, but I cannot make the appointment."

Then he went into the other room to answer the telephone. I took the soldier's privilege of peeking on his desk, and I saw my own history sheet. On the bottom of it I saw in block capitals, "THIS MAN IS A MORMON." That was in 1916. They did not like us much over here at that time, and I already held the highest rank of any Mormon in the British Empire.

When he came back, he said, "That's all Brown."

I left and started back to Shornsley. On the way down on the train, as the wheels were creaking over the rails, I thought I heard them say, "You're a failure. You've been cut down. You're a coward, and you'll have to go home and be called a coward. You didn't make it. You're a failure." Oh, how that welled up within me, until I was filled with bitterness to the ends of my fingers and toes.

Arriving at Shornsley, I went into my tent and in anger I threw my cap and my tunic on the cot. I looked up and shook my fist at heaven and said, "How could you do this to me, God? I have done the best I could; I have made great growth; and now, just as I am able to come into my own, you cut me down. How could you do it?"

And then I heard a voice. This time I heard a voice, and it sounded like my own voice. The voice said:

"I am the gardener here. I know what I want you to be. If I let you grow the way you want to grow, you

will never amount to anything. And some day when you are laden with fruit you are going to look up and say, 'Thank you, Mr. Gardener, for loving me enough to hurt me, for cutting me down.'"

I recognised my words to the currant bush, which had now become God's words to me. I fell upon my knees by that cot and asked God to forgive my bitterness and my ambition.

While I was kneeling there I heard the strains of one of our hymns coming from an adjoining tent. It was our custom to hold MIA every Tuesday night, and I used to sit on the ground with the boys in the tent and teach them in MIA, though I was their commanding officer. The words I heard were familiar to all of you, I think:

"It may not be on the mountain peak, or over the stormy sea. It may not be at the battle front my Lord will have need of me. And if by a still small voice He calls to paths that I do not know, I'll answer, dear Lord, with my hand in thine, I'll go where you want me to go.'"

More than 40 years have passed. And now I look up and say, "Thank you, Mr. Gardener, for cutting me down, for not allowing me to grow the way I wanted to grow, for loving me enough to hurt me."

Brethren and sisters, you too will have some troubles. You too sometimes will doubt whether God's decisions are right. I pray that you may have the courage and the faith when you meet your Gethsemane, and all of us must meet it one way or another, I pray that you may have the courage that He had when He went into the garden. We stood there just a week ago at the Garden of Gethsemane, and at His tomb in Jerusalem, and I could see Him again in my mind's eye as He knelt there alone and said:

"O my Father, if it be possible, let this cup pass..." And then He added, *"...nevertheless not my will, but thine, be done."* (Matthew 26:39; Luke 22:42.)

Face the Future Unafraid

Latter-day Saints, go to your homes. Face the future unafraid. Pray God for strength and courage, and say to Him, Thy will, not mine, be done. And give me the courage to do Thy will so that my will may become Thy will, and Thy will my will. Lead me, O Father, by the hand.

Many young family units were in attendance

That He may do so, I pray, and leave again with you my testimony to the divinity of this work. I know with every fibre of my being that this is the work of God. I know from the centre of my heart out that the Lord has appeared to this world, and that this work is spreading throughout the world preparatory to the second coming of the Son of God. I pray that we may be worthy to meet Him when He comes, in the name of Jesus Christ. Amen.

Presiding Bishop Joseph L. Wirthlin

MY beloved brothers and sisters, I am more than grateful for the privilege of attending this wonderful conference, in visiting this conference, the first conference in this area, the first conference of a stake in Europe.

To me it has been most interesting and inspiring to know that we have in this area this fine stake, your fine president, his counsellors, members of the high council, the bishoprics and others who have various assignments. You have here exactly what we have in the United States in the organisation of this wonderful stake. I am positively sure that as time goes on it is going to be an organisation that will be a source of inspiration and guidance to those of you who have membership in it.

And may I say to those not of our faith that as they become acquainted and familiar with this great organisation they are going to give consideration to the gospel of the Lord Jesus Christ. They are going to give consideration to the fact that the membership of the Church has the opportunity of rendering service. In this great organisation it is anticipated that every member is going to have the opportunity of rendering service, of doing something in building up the kingdom.

I recall an experience some three weeks ago of visiting in Rome. There we had the privilege of becoming familiar with the great Catholic Church. We went to many of the wonderful buildings they have. In going through those buildings a thought was running through my mind in the form of a question, "I wonder what the membership of this great church will have in the way of rendering service? What are their opportunities?" Well, of course, as we know, their opportunities are eliminated, they have none. But in the Church of Jesus Christ of Latter-day Saints the Lord intended that all His sons and daughters would have opportunity, —the opportunity of rendering service.

I TOO am particularly interested in the youth of the Church because in the assignment of the Presiding Bishopric we have the responsibility of seeing to it that young men at the age of 12 receive the Aaronic Priesthood, at the age of 14, of course, they become teachers in the Aaronic Priesthood, at the age of 16 priests. And in connection with them of course we have many of our older brothers who hold the Aaronic Priesthood.

The plan of the Presiding Bishopric is this—to see that all of these young men and older men are going to have the opportunity of rendering service in the Church of the Lord Jesus Christ. There is nothing comparable to it in the whole world.

I could not help but think this morning, as we were hearing what the president had to say about our responsibilities as members of the Church, of the wonderful statement of the Christ. You will recall that when he was 12 Joseph and Mary had gone to Jerusalem to pay their taxes. And while they were paying their taxes the Saviour found the temple. He entered therein and became interested in the learned men of the day. No doubt they were discussing many of the problems

and probably he was a problem to them because here was a young man at the age of 12 indicating to them and the world that He was the Son of God, and that He had a very definite assignment. In the meantime Joseph and Mary had gone homeward, and as they travelled along they found that the Christ was not with them, so they returned to the great city and finally found Him in the temple. As Mary was coming through the doors the Saviour saw her and asked this question: *"How is it that ye sought me? wist ye not that I must be about my Father's business?"* (Luke 2:49).

speaks on AARONIC PRIESTHOOD

As I think of that statement of the Christ at the age of 12 isn't it a wonderful thing to know that in the Church of Jesus Christ of Latter-day Saints young men at the age of 12 and others have the opportunity of rendering service. And of their own hearts, if they understand the gospel and live it as they should, and I am sure they do, and will, that they feel as the Christ feels, "Wist ye not that I must be about my Father's business?"

THEN, too, I have thought often of another young man. His name was Joseph F. Smith. At the age of 15 he was ordained an elder. He had an assignment to go and preach the gospel to the Hawaiian people. He made the long journey, and arriving there he found that he was among a people whose language he did not understand, and they did not understand his. But what did he do about it? Was he anxious to leave the Hawaiian Islands and return home? Not Joseph F. Smith. He made it a matter of prayer. He told the Lord in his prayer that he had difficulty in understanding the language of the Hawaiian people, and they in turn did not understand his language. After praying to the Lord he returned to the Hawiian people and commenced to preach them the gospel of the Lord Jesus Christ. Brethren and sisters, the inspiring thing about it was that the Hawaiian people understood what he said, and he in turn understood what they said.

That is not all to the story of Joseph F. Smith. Joseph F. Smith became the president of the Hawaiian Mission at the age of 16. Age made no difference. The same is true of Joseph Smith in that matter of prayer when he asked the Lord where he might find the true Church, and actually God the Father and His Son appeared to Joseph Smith at the age of 14. I point that out to you again because age makes no difference. The thing that matters is this: that in our own soul we have a testimony that God lives, and that Jesus Christ is His Son. And in connection with that the young man at the age of 14 actually saw the Father and the Son, and received the assignment to establish the Church of Jesus Christ of Latter-day Saints. So age makes no difference. That is not only true in the matter of Joseph F. Smith, but many others.

WHEN the Church was first organised it was organised by young ance and direction and inspiration whereby it was possible to organise men, and the Lord gave them the guid-

and place upon the earth the Church of the Lord Jesus Christ, and the gospel in its fullness. Through the marvellous revelations given to the prophet Joseph, we know exactly what our responsibilities are and what the Lord expects of us.

Brothers and sisters, there is nothing comparable to this great organisation, nothing comparable to the Priesthood that every young man and older man can hold, either the Aaronic or the Melchizedek Priesthood. That is their privilege, that is their blessing, that is their opportunity. I may say to you that receiving the Priesthood is the greatest gift that God has ever bestowed upon His sons.

I also think of this fact too in thinking of young men, in going back to the prophet Joseph, when he said that he saw the Father and the Son. In going through the history of many of these great churches—and I go again, of course, back to the thought of the Catholic Church, because as we know it is the oldest one, organised 300 years after the Christ—I find that among all of the history that I have ever been able to read in reference to their popes there has never been one pope declare that he ever saw the Father and the Son. Joseph Smith was the first to have seen the Father and the Son after the Christ was upon the earth. That is a great statement to make to the world, brethren and sisters, but nonetheless it is true. And, if we live the gospel of the Lord Jesus Christ and have in our souls the power and the Gift of the Holy Ghost, yes, we can bear testimony without any question that Joseph Smith actually saw the Father and the Son together.

I cannot help but think of an experience that I had just a year ago in the summertime in attending a Sacrament Meeting wherein the members of the ward had the opportunity of bearing their testimonies. In the middle I remember there was a girl of about the age of 13 who stood up and bore her testimony. She said:

"I know that God lives. I know that Jesus Christ is the Son of God, and I also know that Joseph Smith saw the Father and the Son together."

Now this was a little girl at the age of 13 bearing her testimony. But in my mind there was no question about it. Yes, she had been baptised for the remission of her sins. Those who held the Melchizedek Priesthood had laid their hands upon her head and confirmed her a member of the Church of Jesus Christ and said unto her, " Receive the Holy Ghost." Now I am sure because of the cleanliness of her life she had the Gift of the Holy Ghost. Therefore she could well bear testimony to the fact that she knew that God lived and that Jesus Christ was His Son and that Joseph Smith had seen the Father and the Son. So, in the final analysis brothers and sisters, we can come to one conclusion—we have membership in the Church of Jesus Christ of Latter-day Saints. There is no question about it.

We too leave our testimony that we know that God lives and that Jesus Christ is His Son. That is our responsibility to let the world know that the whole of Jesus Christ actually lived, He that was crucified for all of us, and that His resurrection actually came about. These are testimonies that we can bear, and we can bear them through the Gift of the Holy Ghost. There is no question about it, so as we go along we can meet our assignments regardless of whether we hold the Aaronic or the Melchizedek Priesthood.

It is a wonderful thing to think of the words of the Christ, when He said,

" Wist ye not that I must be about my Father's business? " I am sure that the statement of the Christ will always be a source of divine guidance and inspiration to all of us.

We of the Presiding Bishopric are very anxious to render any service we can in connection with the Aaronic Priesthood, regardless of the ages, from 12 to over 25 or 50 or even up to 90. We are interested in every one of them, and we are going to do all we possibly can to help you to keep them interested and active to the end that they are going to fill their assignments with everything they can give. You know, it is a wonderful thing to know that a young man at the age of 12 can have the privilege of passing the sacrament. You know, that is a wonderful thing to think of, for a young man at the age of 12 to pass the sacrament.

At the age of 14 he may be ward teaching. Now I want to say to you that in my experience as these ward teachers have come into our home with one of the older brethren holding the Melchizedek Priesthood, all of these teachers from the age of 14 up to probably 16 come into our homes and teach us the gospel. I always ask the young man who visits our home to tell us what the lesson is that he wants to give us, what information he has gained about the gospel that he wants to present to us. May I say that invariably they do it in such a way that it is very impressing and very encouraging. So the people have the privilege of doing ward teaching.

And then to become a priest, holding the same office that John the Baptist held. You know, that is something to think about, that your sons hold the same office as John the Baptist when they become priests. This is not only true of these younger men, but also of the older men, many of them who do hold the Aaronic Priesthood, many of them priests. And yet they have the same privileges and opportunities that John the Baptist had in performing the ordinance of baptism. Not only that, but the priests have the opportunity of blessing the sacrament. Can you think of another church in the world where all men in it who hold the Priesthood might have the privilege of blessing the sacrament? You will only find one Church, and that is the Church of the Lord Jesus Christ. Upon the final analysis, bothers and sisters, we are blessed day by day as we meet our assignments.

And as we go along it is a wonderful thing in the home to call your family together during the morning hours and ask the Lord for His guidance and direction in all of your endeavours. And as fathers and mothers and as sons and daughters meet together in the matter of prayer and in the name of the Lord Jesus Christ, the Lord will bestow upon them blessings they need to guide them and direct them. Then how inspiring it is to know as we come to the close of the day, and the night hours are coming, that we all kneel down together as fathers and mothers and sons and daughters to thank the Lord for the many blessings we have enjoyed during the day. Oh, we have so much to live for and so much to hope for that there is no reason for any one of us to become discouraged, but rather to be very thankful for the fact that we have membership in this great organisation, and particularly for the privilege of rendering service.

Now may the Lord bless you and inspire you in all of your endeavours I humbly ask in the name of Jesus Christ. Amen.

President T. Bowring Woodbury

I AM thrilled, my brothers and sisters, to attend the first quarterly conference of any stake in Europe, and of the *first* stake in Europe, and principally the first stake in the British Isles. Whereas all of the districts of Europe, and particularly of Great Britain, are looking forward to achieve what you have already achieved, and that to them is the end goal, to you it is now just the beginning of great activities, great accomplishment and great strides forward. How wonderful to meet with you and particularly to be in the presence of these men of God, Elder Hugh B. Brown, who has spent ten years of his life with you people—and you are his people—and Brother Wirthlin, the Presiding Bishop of the Church, who came from England by way of his ancestors.

Well, my brothers and sisters, I am grateful this morning to live in this great time of quickening; the time when things are happening so fast. The Lord told us that in the last days it would be a time of quickening, and I was startled as I read yesterday morning's paper, and I saw the great events in science, and saw that a balloon had been put into orbit around this earth ten storeys high which could reflect beams so that now we could receive television signals the world over direct without any cables—an astounding thing. In the same paper I read of an aircraft that had now achieved the tremendous speed of over two thousand miles per hour, and you begin to wonder about this time of quickening, for you see it on all sides of you : in science, in transportation, yes, even in medicine, for we see great strides forward through the wonder drugs and the discoveries that extend the years of man each day that we live.

Now, the Lord told us that in this great time of quickening that there would be another quickening, and He quoted it to us this way, " I will hasten My work in its time " (*Doctrine and Covenants* 88 : 73). Now, how wonderful to live in that time of hastening that we see.

President Brown told me that when he was here prior as mission president they did not even have a branch in Manchester. They had a branch in Oldham. And when he contemplated the numbers that were going to be here he was amazed at what had happened in the hastening time of the Lord.

All of us when we go to church each Sunday see new faces, and I pray that all of us are shaking their hands and making them welcome. I pray that we are integrating them, for it is either integration or disintegration as we go forward in welcoming these, the children of our Father, into His Church. But more than that, I believe with all my heart, brothers and sisters, that you were all held back as spirits in reserve for this great time of quickening to play your specific part in this period of growth in the Manchester Stake, and that through being here it will be possible for the Lord to further hasten His work through you individually. Now I am talking about

this wonderful programme of referral.

I was telling Brother Wirthlin as we came out this morning that the missionaries one year ago called on over a thousand homes to make one convert, and today we call on seven and eight-tenths homes to make one convert, or we make 125 converts in calling on the same number of homes we did just a year ago, because you give us the names of people you know and that you feel will make good Mormons.

Now I pray, brothers and sisters, you will open your hearts and give those names that they, too, might enjoy the glories of this gospel; that their lives might be enlightened; that they, too, might know the joy, the peace, the happiness that you feel in your hearts at this moment in sitting with this great group of saints in this hall. Paul said that we should not be ashamed, and he said he was not ashamed of the gospel of Jesus Christ, "for it is the power of God unto salvation to every one that believeth . . ." (Romans 1 : 16). But we say, "Well, that's all right for Paul—he was a missionary. How about me? I'm just a member." Well, there was never a member of this Church who was not a missionary. That is the marvel of this Church. That is the genius of it.

THE Saviour Himself said in Luke 9:26, "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory . . ."

Now I know that the missionaries come to your door often, and they say, "Whom do you have for us that we can call on? Will you take a night and go with us and introduce us to your friends?"

THEY went to one branch president —fortunately it was not in the stake; they are not a stake yet; we would not expect this from a bishop—and told him their story and said, "President, we have next Tuesday reserved for you. Would you be kind enough Tuesday night to take us to your friends and introduce us to them that we might bring them the great gospel truths that you and I enjoy in our lives?" And the branch president said, "You brethren have been here once a week for several weeks, and you have bled me white. I don't know anyone else that you can call on, and I wish that you wouldn't call on me any more."

Then these two missionaries went down the street a little way to a widow and knocked on her door. She said, "Come in! I know why you have come; you have come for referrals, haven't you?" And they said "Yes." And she said, "Well, I have my list ready, and I want to bear my testimony to you. I want to tell you that you have been here week after week, and when I found that you were using me as an instrument in the hands of the Lord for bringing people into the Church, I got down on my knees and I said, 'Father, make me an instrument in thy hands, that I might be able to give these names and introduce

these people to the missionaries that they can bring them in the Church.' And I want to bear witness to you, my brethren that I have never got up from my knees without some name crossing my mind that I have not thought about for years that I could put down on a piece of paper for you.

"And then I go to the grocery store, as I did just the other day, and buy my groceries, and when the boy is totaling up the bill he says, 'You have not bought your tea.' I said, 'I don't drink tea.' He said, 'Do you mean it? That is about the biggest selling article we have in this food hall.' I said, 'No, I am a Mormon, and we don't drink tea.' He said: 'I am most interested to hear about that.' I said, 'Do you want to hear about it?' He said 'Yes, I do.' She said, 'Give me your name and address, and I will bring you two Mormon missionaries over who will tell you the great story of the *Word of Wisdom* and how this people don't drink tea.'

"So I have his name here, and I want to take you over and introduce you to that boy in the food hall, and also give you this list of names. Now you keep coming back every week, because the Lord is blessing me and I want Him to continue to use me as an instrument in the conversion of His people."

The Lord bless you, my brethren and sisters, in the great beginning of this stake; that we will continue to grow; that we will not be ashamed of the Gospel of Jesus Christ; that we will not be ashamed of the greatest growth that has ever come into our lives—to give it, to share it, with even our closest of friends. That when the missionaries come we will be ready for them, not to give them a list and say, "Don't mention my name, but I think this man might make a good Mormon," but say, "I'll go with you, because I want to bear my testimony along with you that this gospel is true and that they should listen to this gospel message."

The Lord bless you my brothers and sisters in the great growth of the Kingdom of God as we prepare for the return of our elder brother I pray in the name of Jesus Christ. Amen.

British Statistics

BIRTHS and BLESSINGS

British Mission

Freeman : To Terrance John and Maureen Elizabeth Hopkins Freeman of Plymouth, a daughter, Lynn Maureen, born January 21, 1960; blessed June 5, 1960, by Robert E. Wallace.

Fernlund : To Douglas Winter and Shirley Ann McFarland Fernlund of Chelmsford, a son, Kevin Jon, born September 5, 1959; blessed June 5, 1960, by Douglas Winter Fernlund.

Ringer : To Edward Cyril and Lisa Caroline Anna Hohn Ringer of Chelmsford, a daughter, Helen Susan, born May 10, 1960; blessed July 3, 1960, by Edward Cyril Ringer.

James : To Brian and Evelyn Blanche Allan Willcox James of Nottingham, a daughter, Annette, born May 8, 1956; blessed June 3, 1960, by Cyril Jay Kershaw, Jr.

Horton : To Wilfrid Richard and Mary Edith Griffiths Horton of Birmingham, a son, Derek, born June 24, 1956; blessed July 17, 1960, by Wilfrid Richard Horton.

Abako : To John K. and Barbara Loveday Sims Abako of Blackwood, a son, John Reginald, born September 4, 1957; blessed August 7, 1960, by Cyril Charles Clayton.

Webb : To John Robert and Colleen McDonald Webb of Bristol, a daughter, Jacqueline May,

born November 11, 1958; blessed August 7, 1960, by Derrick H. J. Ireland.

Webb : To John Robert and Coleen McDonald Webb of Bristol, a daughter, Jane Colleen, born January 12, 1957; blessed August 7, 1960, by Albert Gerald Lewis.

West : To Brian Cyril and Bernice May Gleeson West of Bristol, a son, Antony David, born May 18, 1960; blessed August 7, 1960, by Brian Cyril West.

Willden : To William Ernest Robert and Hilda Hopley Willden of Coventry, a daughter, Melanie Ann, born April 3, 1953; blessed August 7, 1960, by Donald A. Royle.

Gough : To John Thomas and Kathleen Mavis Wagstaff Gough of Coventry, a son, Nigel John, born February 17, 1960; blessed August 7, 1960, by John T. Gough.

Wallbutton : To Robert Phillip and Daphne Joyce Britton Wallbutton of Gravesend, a daughter, Deborah, born July 2, 1960; blessed August 7, 1960, by David C. Skousen.

Hillier : To Terence Lionel and Seiglinde Renate Hilkereit Hillier of Bath, a daughter, Juliet Susan, born January 20, 1958; blessed August 7, 1960, by Arthur Jones.

Hillier : To Terence Lionel and Seigunde Renate Hilkereit Hillier of Bath, a son, Andrew Brent, born May 7, 1960; blessed August 7, 1960, by Arthur Jones.

Butler : To Robert Thomas and Margery Rose Green Butler of Lowestoft, a daughter, Dorothy Rose, born June 2, 1955; blessed July 24, 1960, by Dean Richard Sorensen.

Butler : To Robert Thomas and Margery Rose Green Butler of Lowestoft, a son, Calvin Robert, born August 20, 1956; blessed July 24, 1960, by Thomas William Frederick Boar.

Butler : To Robert Thomas and Margery Hose Green Butler of Lowestoft, a daughter, Julie Dawn, born August 14, 1959; blessed August 24, 1960, by William Henry Daniels.

Rogers : To Alfred Alfonso and Marjorie Joan Spicer Rogers of Oxford, a son, Paul William, born June 11, 1960; blessed August 7, 1960, by Thomas W. White.

Cooper : To Bernard Geoffrey and Pamela Shirley Wheatley Cooper of Stroud, a son, David Geoffrey, born March 5, 1960; blessed August 21, 1960, by Edward Hughes Morgan.

Coles : To William and Hilary Ann Wheatley Coles of Stroud, a son, Richard Michael, born February 5, 1960; blessed August 21, 1960, by Edward Hughes Morgan.

Plumb : To Thomas Keith and Vera Ailey Plumb of Eastwood, a daughter, Judith Lesley, born July 20, 1960; blessed August 7, 1960, by Thomas Keith Plumb.

Wright : To John Joseph and Elizabeth Smart Wright of Cardiff, a daughter, Linda Ann, born June 20, 1960; blessed August 7, 1960, by Cyril Mons Coombs.

Raeside : To William and Lorraine Ellen Oehme Raeside of Norwich, a son, Craig William John, born March 20, 1960; blessed July 31, 1960 by Bert Martins.

Roberts : To Edmund Palmer and Freda Doris Kent Roberts of Luton, a daughter, Alison Frances, born November 19, 1953; blessed June 5, 1960, by William K. Sheppard.

Edwards : To Max Mansfield and Saundra Jean Knight Edwards of Reading, a daughter, Gayla Jan, born June 16, 1960; blessed August 7, 1960, by Thomas Dowdall.

Dockrill : To George William and Ellen Beatrice Coventry Dockrill of Reading, a daughter, Catherine Jane, born June 13, 1960; blessed August 7, 1960, by Robert Silcott.

North British Mission

Giboin : To Louis and Lorna Anne McDonnell Giboin of Glasgow, a daughter, Luanne Shona, born August 10, 1956; blessed August 7, 1960, by Daniel F. Clark.

Giboin : To Louis and Lorna Anne McDonnell of Glasgow, a daughter, Lynette Jai, born September 7, 1957; blessed August 7th, 1960, by Alexander Cumming.

Giboin : To Louis and Lorna Anne McDonell Giboin of Glasgow, a son, Louis Steven, born September 7, 1957; blessed August 7, 1960, by Daniel F. Clark.

Goddard : To Kenneth and Pamela Hobbs Goddard of West Hartlepool, a daughter, Susan Denise, born May 6, 1960; blessed August 7, 1960, by Kenneth Goddard.

Allinson : To Harold Raymond and Iris Johnson Allinson of Hull, a daughter, Janet, born August 26, 1957; blessed August 7, 1960, by Carl O. McGrath.

Allinson : To Harold Raymond and Iris Johnson Allinson of Hull, a son, Terence Raymond, born March 25, 1956; blessed August 7, 1960, by Carl O. McGrath.

Rimmer : To George and Doreen Carratt Rimmer of Southport, a son, Paul Raymond, born March 14, 1960; blessed July 24, 1960, by Peter Hadyn N. Watson.

Flemming : To Brian Middleton and Gwyneth Williams Flemming of Southport, a son, Dale Middleton, born June 9, 1960; blessed July 24, 1960, by Peter Hadyn N. Watson.

Mullen : To Bernard and June Armstrong Mullen of Middlesbrough, a son, Bruce Bernard, born July 28, 1960; blessed August 28, 1960, by Bryan Bygrave Clements.

ORDINATIONS

British Mission

BIRMINGHAM

Nigel Frederick Shaw of Worcester to Deacon
John Walter Ashmead of Coventry to Teacher
Gerald Shaw of Birmingham to Deacon
Harry Ernest Litchfield of Northampton to Deacon
William Henry Lynch of Northampton to Teacher
Stanley Evans of Coventry to Deacon
Thomas Williams of Coventry to Deacon
Thomas Anthony Pearson of Coventry to Deacon
Harper William Grundy of Rugby to Priest

BRISTOL

Henry Walter White of Newton Abbot to Elder
Raymond Reginald Vranch of Newton Abbot to Elder
Walter Leonard Greening of Weston-super-Mare to Priest
Cecil Douglas Sutton of Cheltenham to Priest
Fred Witter of Cheltenham to Teacher
Raymond Paul Harvey of Bristol to Deacon
Mervyn Cecil Evans of Gloucester to Priest
Frank Allen Fisher of Gloucester to Deacon
Derek Ian Whalley of Gloucester to Teacher
Ralph Gordon Gilbert Gallichan of Weston-super-Mare to Teacher
Dennis Frank Hutson of Bristol to Deacon
Roger Edward Skuse of Bristol to Deacon
Terence William Stephens of Bristol to Deacon

Peter Francis Wharton of Bristol to Deacon
Barry John Chilcott of Bristol to Deacon
Ian Herbert Pellow of Bristol to Deacon

LONDON

Stanley Joseph Lowis of Basildon to Elder
Ivor William James of Oxford to Priest
John Anderson of St. Albans to Priest
John Aldridge of St. Albans to Deacon
Geoffrey Andrew Holmes of St. Albans to Deacon
John Derek Hood of St. Albans to Deacon
Ronald Owen Wilson of St. Albans to Deacon
Albert William Nielsen of North London to Deacon
John Brian Smith of Reading to Priest
Edward Brian Murray of Reading to Priest
Ronald W. Asay of Reading to Deacon
Alexander Forest Herbert of Luton to Deacon
Alan Osborne Hughes of Luton to Priest
Brian Harold Goulding of Bournemouth to Priest
David Leonard Creighton of Bournemouth to Deacon
Nicholas Edward MacKenzie of Bournemouth to Deacon
Francis Neville Lee of Southend to Priest
John Frederick Barr of Southend to Deacon
James Isaac Whitefield of Southend to Deacon

NORWICH DISTRICT

Kevin Meyrick of Colchester to Deacon
Peter Ronald Hearsum of Colchester to Deacon
John Edmund Ashdown of Chelmsford to Deacon
Kenneth Girard Dyke of Cambridge to Priest
John Bone of Gorleston to Priest
Robert Stanley Fisher of Lowestoft to Deacon
Roland James Speed of Lowestoft to Deacon
Malcolm James Bullen of Lowestoft to Deacon
Brian George Lemmon of Lowestoft to Deacon
Robin Vernon Aubrey Eastick of Lowestoft to Deacon
Michael William Charles Mills of Lowestoft to Deacon
Clive Graham Reid of Lowestoft to Deacon
Terence Raymond Harvey of Lowestoft to Deacon
Robert George Cole of Lowestoft to Priest

NOTTINGHAM DISTRICT

William Anthony Jr. of Eastwood to Deacon
Bruce Richard Jarvis of Mansfield to Deacon
Geoffrey Harold Pallett of Leicester to Teacher

WALES DISTRICT

Bryan William Hemmings of Blackwood to Deacon
Danny Michael Thomas of Bridgend to Deacon
David John Harman of Merthyr Tydfil to Priest
Louis Galeozzie of Merthyr Tydfil to Teacher
John Kazimierz Abako of Blackwood to Deacon
Michael Thomas Randall of Cardiff to Deacon
Philip Mountbatten Uphill of Cardiff to Deacon
David Francis Thomas of Merthyr Tydfil to Deacon
John Bustamante of Merthyr Tydfil to Elder
Leighton Thomas Jones of Merthyr Tydfil to Deacon
Frank Douglas Jesse Groves of Merthyr Tydfil to Deacon
Keith Hubert Taylor of Merthyr Tydfil to Deacon
Bertram Mark Ryland of Methyr Tydfil to Deacon
William Richard Lynn Ford of Merthyr Tydfil to Deacon
Arnold Jones of Merthyr Tydfil to Elder
Alan George Watkins of Merthyr Tydfil to Deacon
John Joseph Wright of Cardiff to Priest
Gwyfryn Davies of Newport to Deacon
Gwyn Williams of Newport to Deacon

North British Mission

SCOTLAND

George Henry Burnett Callachan of Dundee to Deacon
John Smith of Dundee to Deacon
George Brown Gilpin Russell of Dundee to Deacon
Charles Ross Day of Dundee to Teacher
Thomas Mathieson Ross of Dundee to Teacher
James Kidd Brown of Dundee to Deacon
James William Reid of Edinburgh to Deacon

SHEFFIELD

David Brummell of Chesterfield to Deacon
Kenneth Lee of Rotherham to Teacher
Albert Eric Shaw of Chesterfield to Deacon

HULL

Harry Skelton of York to Deacon

BAPTISMS

British Mission

BIRMINGHAM

Philip Edmund Klich of Wolverhampton
Nicholas Kenneth of Wolverhampton
Andrew James Evans of Wolverhampton
Teresa Adele Evans of Wolverhampton
David Peter Bomford of Wolverhampton
Marilyn Joyce Mytton of Coventry
Terrence Keith Walker of Coventry
Anthony Collin Walker of Coventry
Mark Albert Saville of Wolverhampton
Gladys Saville of Wolverhampton
Roger Thomas Griffin of Birmingham
Phillip John Richardson of Worcester
Kenneth Roy Richardson of Worcester
Janet May Richardson of Worcester
Ronald Phillip Barnes of Coventry
Thomas Anthony Pearson of Coventry
Phillip Anthony Linstead of Coventry
Gary George Barnes of Coventry
David John Winslow of Coventry
Keith Smith of Coventry
Susan Smith of Coventry
Donald Pearson of Coventry
Francis Martin Haddigan of Worcester
Derick Sydney Emerson of Northampton
Peter Robert Jones of Northampton
Stuart Fyfe of Northampton
David Jones of Northampton
Heather Brown of Northampton
Christine Irene Hillery of Northampton
Richard Edward Smith of Wolverhampton
Alan Joseph Smith of Wolverhampton
John Michael Smith of Wolverhampton
Peter Thomas Henry of Wolverhampton
Jennifer Margaret Henry of Wolverhampton
Terence Francis Williams of Wolverhampton
Barry Thoma Ernest Williams of Wolverhampton
Terrance Mullan of Coventry
Christine Wendy Barnes of Coventry
Gladys Marie Brown of Coventry
Phillip James Mulcock of Worcester

BRISTOL DISTRICT

Lilly May Bowden of Plymouth
Linda Ann Roberts of Plymouth
Dorothy White of Plymouth
Dorothy White of Plymouth (daughter)

Dugald Thomas Leitch of Bristol
Jean Marion Leitch of Bristol
Peter Richard Court of Bristol
Kay Josephine Harvey of Bristol
Raymond Paul Harvey of Bristol
Roger Harwood Lane of Gloucester
Philip Michael Lane of Gloucester
Christine Harvey of Bristol
Christine Ann Goscombe of Gloucester
Jennifer Jones of Gloucester
Stuart David Jones of Gloucester
Frank Allen Fisher of Gloucester
Brian Fisher of Gloucester
Ian Herbert Pellow of Bristol
Gloria Anne Ward of Bristol
Barry John Chilcott of Bristol
Harold Earnest Myatt of Gloucester
Pearl Beatrice White of Plymouth
John Edward White of Plymouth
Allen Roy White of Plymouth
Allen Michael Howse of Plymouth
Barbara Jean Howse of Plymouth
Malcolm Peter Giles of Plymouth
Marca Christina Mann of Plymouth
Paul Perry of Plymouth
Elizabeth Anne Melhuish of Newton Abbot
Richard John Gadsby of Newton Abbot
Diane Doris Buckmaster of Newton Abbot
Alma Katherine Daniel of Newton Abbot
Lillian Ivy Rogers of Newton Abbot
Michael John Daniel of Newton Abbot
Peter Francis Wharton of Bristol
Christopher Paul Wharton of Bristol
Dennis Frank Hutson of Bristol
Roger Edward Skuse of Bristol
Martin Charles Wren of Bristol
Stephen John Ward of Bristol
Raymond John McNamara of Bristol
Terence William Stephens of Bristol
Robert Keith Pascoe of Plymouth
Keith Thomas Rowlands of Plymouth
Max Henry Thomas Foord of Plymouth
Frances Alvira Foord of Plymouth
Harry Redvers White of Plymouth
Maureen Jean Gamble of Plymouth
Christine Marie Wilkes of Plymouth
William James Henry Wilkes of Plymouth
Diana Rose Haywood of Plymouth
John Edmond Gamble of Plymouth
Gloria Margaret Gamble of Plymouth
Christopher John Ayres of Plymouth
Janice Cynthia Ayres of Plymouth
Edward William James Ayres of Plymouth

LONDON

Ruth Clench of Southampton
Liga Jaunitis of Oxford
Angela Josephine Micklewright of Bournemouth
Brenda Mary Willmott of Gravesend
Phyllis Elizabeth Balls of Southend
Patricia June Balls of Southend
Penelope Gladys Ann McGrath of Southend
Albert William Nielsen of North London
Ellen Creighton of Bournemouth
David Wells of Bournemouth
Patricia Laura Ann Murphy of Southend
Richard John Wild of Catford
James Richard Willetts of Southend
John George Gibson of Southend
Peter Joseph Willetts of Southend
Susan Jacqueline Corner of North London
Helen Crump of Luton
Susan Crump of Luton
Kathleen Rhoda Halsey of St. Albans
John Lee of South London
Alan Arthur George Dearing of South London
Sylvia Audrey Hall of South London
Dawn Frances Edgerton of South London
Anthony Peter Hall of South London
Peter Norman Gern-Gross of South London
Ronald Lee of South London
Freda Virginia Maylin of South London
Derrick John Rogerson of South London
John Henry Addison of South London
Alan Rogerson of South London
William Arthur Bonken of South London
Robert Leonard Finch of Gravesend
Christine Jean Finch of Gravesend
Derek Charles Frohock of Hyde Park
Anthony Paul Fossey of Gravesend
George David Finch of Gravesend
Derek James Wyburn of South London
Ronald William Bridges of South London
Winifred Doris Townsend of South London
Margaret Winifred Townsend of South London
Martin John Haslam of Luton
Anthony Ian Haslam of Luton
Ian William Rosevere Hodgkyns of Stevenage
Graham John Rodgers of Stevenage
Michael John Warner of Stevenage
Frederick Owen Martin Hawke of Stevenage
Anthony George Hawke of Stevenage
Gary Owen Denham of St. Albans
Denis James Tarrant of St. Albans
Leonard Tarrant of St. Albans
Victoria Sylvia Layton of Luton
Thomas Victor Layton of Luton
Susan Ellen Layton of Luton
Margaret Joan Crump of Luton
Caroline Elizabeth Wilcox of Luton
Stuart John Gillen of St. Albans
Graham Edward Collin of St. Albans
David Charles Coe of Catford
Barry John Coe of Catford
Richard Roy Smith of Catford
Alan Rodney Smith of Catford
Jeffrey Samuel Price of South London
Anthony John Piears of South London
Pauline Piears of South London
John William Taylor of Catford
David George Taylor of Catford
Lawrence Leslie Pratt of Catford
Elizabeth Anne Wild of Catford
Rachael Anne Christina Pratt of Catford
Peter Moss of Gravesend
Rita Ann Finch of Gravesend
Linda Joy Piears of South London
Helen Sharland of Bournemouth
Sandra Patricia Homer of Southampton
Michael John Homer of Southampton
Jean Leslie Chambers of Southampton
Daniel Charles Chambers of Southampton
Howard Julian Sharland of Bournemouth
Angela Josephine Micklewright of Bournemouth
Barry James Ascough of Bournemouth
Michael David MacKenzie of Bournemouth
Nicholas Edward MacKenzie of Bournemouth
David Peter Ascough of Bournemouth
Robert Anthony MacKenzie of Bournemouth
Christopher Douglas Sharland of Bournemouth
Jeffrey William Hooper of Bournemouth
David Edward Preece of Brighton
Hazel Suzanne Grace Loretta Collins of Brighton
Martin Thomas Hayes of Catford
Christine Lorraine Williams of Catford
Stephen Thomas Frank Williams of Basildon
Doreen Audrey Eileen Briscoe of Romford
Emily Lockwood of Romford
Albert Patrick Briscoe of Romford
Sheila Marion Simpkins of Southend
Colleen Rhoda Haley of Southend
Michael John Wilcox of Luton
John Thomas Williams Reading of North London
Michael Pitfield of North London
Gerald Andrew Cooper of North London
Thomas William David Morris of North London
Leslie James Gall of North London
Christopher Cook of North London
Doris May Corner of North London
James Harry Reading of North London
Sydney James Alfred Reading of North London
Juliusz Fussek of Hyde Park
Dorothy Gladys Fussek of Hyde Park
Jacqueline Ann Young of South London
Felicity Elizabeth Uroquhart of South London
Barry Brian Fitzgerald of South London
Kevin Frances Hilliar of South London
Mark Charles Clements of South London
Hubert Adolphus Marshall of South London
Hilda May Hawes of Bournemouth

Robert Terence Williams of Bournemouth
Wendy Williams of Bournemouth
Malcolm Albany Harry John James William Terry of Southampton
William Michael Stanley of Portsmouth
George Walter Stanley of Portsmouth
Raymond Kenneth Lyon of Portsmouth
Janice Anne Lyon of Portsmouth
Sheila Frances Lyon of Portsmouth
George William Joyce of Portsmouth
Eileen Joyce Lyon of Portsmouth
Norman Frederick Joyce of Portsmouth
Paul Christopher Ricketts of Portsmouth
Barry Frederick Ricketts of Portsmouth
Terry John Williams of Brighton
Ann Mary Ricketts of Portsmouth
William Peter Bayliss of Oxford
Raymond Hermitage of Gravesend
Patricia Susan Crane of Gravesend
Richard William Crane of Gravesend
Francis Rook of North London
Elizabeth Rook of North London
Jean Nash of South London
Quintin Morrison of St. Albans
Kathlene Patricia George of Luton
Peter Ronald Margrave of St. Albans
David William Adams of Stevenage
Charles Alfred Roome of Stevenage
Keith Evans of St. Albans
Clive Richard Martin of St. Albans
Douglas Evans of St. Albans
Suzanne Irene Margrave of St. Albans
David Russel Clegg of Stevenage
Kenneth Arnold of Stevenage
Graham Reginald Beckwith of Stevenage
Hadyn John Kenneth Clegg of Stevenage
Colin Leonard Bartlett of Stevenage
Sandra Elizabeth Fudge of Stevenage
Mabel Fudge of Stevenage
Robert Alan Gomme of St. Albans
Barry John Putney of Luton
Bernard Edward George of Luton
David Frederick Roe of St. Albans
William Roe of St. Albans
Mary Josephine Pitfield of North London
Phillip Leonard Henry Trew of Basildon
William Edward Tyler of Basildon
Brenda Florence Tyler of Basildon
Freda Violet Tyler of Basildon
David Edward Tyler of Basildon
Patricia Eleanor Madeline Trew of Basildon
Melvyn Albert Samuel Smith of Romford
Kenneth William John Deal of Southend
Yvonne Beverly Gibson of Southend
David Antony Deadman of Southend
Jeanette Marchant of Brighton
Leslie Alan Marchant of Brighton
Edith Whitelock of Romford
Barry Arthur Jacobs of Luton
Marilyn Bridgett Eavendon of Luton
Peter Stanley Jacobs of Luton
William John Eavendon of Luton
Geffrey Hamilton of Gravesend
Barbara Hooker of Gravesend
Anthoney Dennis Boulton of Portsmouth
Kathleen Boulton of Portsmouth
William Dennis Boulton of Portsmouth

NORWICH

Malcolm James Bullen of Lowestoft
Roy Edward Bullen of Lowestoft
Marie Jean Rice of Lowestoft
Robert Stanley Fisher of Lowestoft
Roland James Speed of Lowestoft
Sally Cochrane of Cambridge
Brenda Victoria Horne of Gorleston
Robert Thomas Butler of Lowestoft
Margery Rose Butler of Lowestoft
Maureen June Cousins of Chelmsford
Janet Lilian Larter of Lowestoft
Brian George Lemmon of Lowestoft
Patricia Marrien Coote of Lowestoft
Eileen Winifred Leech of Lowestoft
Christopher Frederick Abako of Blackwood
Sylvia Olive Layden of Norwich
Robin Vernon Aubrey Eastick of Lowestoft
Terence Raymond Harvey of Lowestoft
Pauline Ann Green of Lowestoft
Connie Wiltshire of Lowestoft
Stewart Able Pilgrim of Chelmsford
Ian Louis Richard Cornwall of Norwich
Daphne Sybil May Cornwall of Norwich
Alfred Douglas George Cornwall of Norwich
Christopher Henry Claude Keitch of Colchester
Linda Ruth Keitch of Colchester
Maureen Janet Utting of Lowestoft
Gloria Joan Tantony of Lowestoft
Paul Cumby of Gorleston
Brian Cumby of Gorleston
Brian George Rainbird of Norwich
Graham Raymond Swinton of Cambridge
Michael Joseph Clifford May of Cambridge
Simon Peter Swinton of Cambridge
Andrew Alexander Swinton of Cambridge
Ann Swinton of Cambridge
Sandra Jacqueline Ann Green of Colchester
Edith Selina Moss of Cambridge
Dorothy Christine Cochrane of Cambridge
Elizabeth Ann Jones of Cambridge
Pamela Maureen Rogers of Lowestoft
Pamela Elizabeth Saunders of Lowestoft
Dorothy Elizabeth Mary Daines of Lowestoft
John Leonard Daines of Lowestoft
Edward Gordon Charles Daines of Lowestoft
Evelyn Gladys Joyce of Colchester
Paul Richard Broomfield of Chelmsford
Gerald Trevor Wolley of Chelmsford
Anthony Keith Lewis of Ipswich
Michael Harry Newson of Ipswich
Terrance Arthur Poss of Ipswich
Trevor Melvyn Lewis of Ipswich
Michael Haddock of Ipswich
Keith Haddock of Ipswich
Mervin Kenneth Baldwin of Norwich
David Geoffrey Kyle of Norwich
Dianne Mary Rainbird of Norwich
Robert Howard Dawson of Lowestoft

NOTTINGHAM

Patricia Louise Standing of Nottingham
Maralyn Cooke of Nottingham
Emily Fellowes of Loughborough
Dennis George Fellowes of Loughborough
Daniel John Baird of Nottingham
Marie Jacoba Hubbard of Nottingham
Neville Charles Frederick Hubbard of Nottingham
Valerie Susan Harris of Nottingham
Jennifer Anne Harris of Nottingham
Ian David Shaw of Leicester
Eunice May Bishop of Loughborough
Arthur Terence Parker of Loughborough
Ronald Wayne of Eastwood
Jane Oliver of Loughborough
Phoebe Morris of Derby
Joan Beatrice Bull of Peterborough
Hilda Ellen Osborne of Eastwood
Franklin Roy Ware Baker of Eastwood
David James Swindon of Leicester
Barry John Seger of Peterborough
Kenneth William Heap of Leicester
Terence Colin Rigby of Leicester
Steven David Heap of Leicester
Stewart Graham Swindon of Leicester
Michael Antony Heap of Leicester
Anthony William Bradley of Peterborough
Jean Norma Bradley of Peterborough
Anthony Steven Hempsall of Lincoln
Carol Ann Swain of Lincoln
Kenneth Stuart Swain of Lincoln
Sandra Margarite Swain of Lincoln
Jack Morris Edward Howard of Leicester
Geoffrey Donald Borman of Lincoln
Antony Bowler of Loughborough
Yvonne Borman of Lincoln
Doreen Betty Marshall of Lincoln
Paul Anthony Hill of Eastwood
Malcolm Hayes of Loughborough
John Terence Bryan of Loughborough
Jennifer Freda Howard of Leicester
Lesley Anita Howard of Leicester

Elsie Carter of Eastwood
Colin Christian of Eastwood
William Bentley of Eastwood
Peter Dixon Berry of Eastwood
Margaret Ann Berry of Eastwood
Phillip Hempsall of Lincoln
Colin Leonard Thompson of Peterborough

WALES DISTRICT

Kenneth Morgan of Bridgend
David Vincent Evans of Blackwood
Clive Branson of Cardiff
Sheila Margaret Jones of Blackwood
Gwyn Williams of Newport
Wayne Davies of Newport
Gwynfryn Davies of Newport
Robert Allen Harris of Swansea
Melvyn Davies of Swansea
Brian Lionel James Hurley of Blackwood
Margaret Elizabeth Lloyd of Bridgend
David William Lloyd of Bridgend
Ian Fraser of Bridgend
Kenneth Richard Marks of Bridgend
Colin Michael Fraser of Bridgend
Nancy Avril Marks of Bridgend
Barbara Francis May Thorne of Newport
Alan Crompton of Merthyr Tydfil
Robert Anthony Collett of Newport
Lorna May Keeling of Blackwood
Jeffrey Victor Martin of Blackwood
Della Raymond of Cardiff
Michael Allan Martin of Blackwood
Dennis Lloyd of Bridgend
Maria Lloyd of Bridgend
Barbara Raymond of Bridgend
Malcolm Edward Hoare of Cardiff
Frederick Charles Hoare of Cardiff
Alan Paul Morris of Blackwood
Howard Douglas Rolls of Blackwood
Peter James Fraser of Bridgend
Bryan Vincent Matthews of Cardiff
Margaret Ann Matthews of Cardiff
William Benjamino Sammatt of Cardiff
Peter Carey of Swansea
John Elford Beresford of Swansea
Bernard Trubey of Swansea

North British Mission

HULL

Valerie Ann Hickman of Scunthorpe
Herbert Desmond Epworth of Hull
Betty Atkinson Epworth of Hull
Christine Taylor of Hull
Marie Leonard of Hull
Virginia Dalby of Scarborough
Ni Him Dung of Scarborough
Rosalie English of Hull
Nora Harper English of Hull
Robert James Young of Hull
Jennifer Jameson of Hull
Michael Tyson of Hull
Margaret Sonja Zywczok of Scunthorpe
Edith Elizabeth Zywczok of Scunthorpe
Stuart Vincent Fenwick of Scunthorpe
Robert Michael Fenwick of Scunthorpe
Beryl Clay of Scunthorpe
Frederick Erling Wik of Scunthorpe
Anita Carol Wik of Scunthorpe
Walter Arnold Wik of Scunthorpe
Joan Marie Wik of Scunthorpe
Carol Ann Eaton of Scunthorpe
Peter Eaton of Scunthorpe
Harold Ernest Shreeve of Grimsby
Janice Evon Shreeve of Grimsby
George Ernest Shreeve of Grimsby
Anthony Downing of Grimsby
Eleanor Maria Robin of York
Paul Edward Knott of Hull
Alan William Pidd of Hull
John Lutkin of Hull
Ernest Kenneth Tyler of Hull
Jean Parkes Tyler of Hull
Derek Thomas Hope of Hull
Antony John Hope of Hull
Graham Summerland of Scunthorpe
Malcolm Roy Summerland of Scunthorpe
Maurice Perry of Scunthorpe
Ann Jones of Scunthorpe
Walter Thomas Reed, Jr., of Scunthorpe
Keith Russell of Scunthorpe
Arthur Needham of Scunthorpe
Douglas Alan Smith of Scunthorpe
Keith Enefer of Scunthorpe
Allen Howlett of Scunthorpe
Keith Alcock of Scunthorpe
Neil Alcock of Scunthorpe
Benjamin John Flower of York
Pauline Lindsay of York
Keith Padgett of Grimsby
John Wallace Wainwright of Scarborough
Daphne Edna Wainwright of Scarborough
Michael Wainwright of Scarborough
Susan Mary Wainwright of Scarborough
Patricia Ann Wainwright of Scarborough
David Frederick Shreeve of Grimsby
John Wardle of Grimsby
Eric Raymond Holmes of York
Edith Johanna Louise Munro of York
Jennifer Harrison of Grimsby

IRELAND

Peter David Gamble of Bangor
Eileen Miller of Bangor
George Howard Butler of Belfast
Elsie Hemphill Butler of Belfast
Eileen Gilvary of Belfast
Dorothy Wilhemima Todd of Bangor
William James Adrian Todd of Bangor

NEWCASTLE

Kathleen Iris Oversby of Newcastle
Alan Frederick Oldham of Newcastle
Lynn Barbara Oldham of Newcastle
Darnel Lesley Haynes of Newcastle
Hazel Hagen of Sunderland
Francis Robertson of Sunderland
Myrene Dunn of Newcastle
Brenda Pendeluna of Newcastle
Robert Pendeluna of Newcastle
Keith Murray of Newcastle
Alan Murray of Newcastle
Viven Murray of Newcastle
Joyce Murray of Newcastle
Josephine Pepper of Newcastle
Sandra Dryden of Newcastle
Linda Dryden of Newcastle
Pat Lanswell of Newcastle
Derek Syrett of Newcastle
Stewart Collingwood of Newcastle
Susan Brown of South Shields
Robert William McDonald of Stockton
John Berryman of Stockton
Pat Hansen of West Hartlepool
William Burns of Sunderland
George N. Burns of Sunderland
Thomas William Grahamslaw of Carlisle
Hazel Grahamslaw of Carlisle
Brian Gillan of Newcastle
Matilda Elizabeth Dunn of Newcastle
Barry Syrett Addison of Newcastle
Irene Francis Brown of Newcastle
Brenda Elizabeth Collinswood of Newcastle
Sylvia Demedfard Dunn of Newcastle
Richard Deland Yates of Newcastle
Christine Joyce Coxon of Newcastle
Christopher John Coxon of Newcastle
Katherine Noel Dixon of South Shields
Marie Richardson of West Hartlepool
Marie Rose Kirkup of West Hartlepool
Coulson Frederick Douglas of South Shields
Marie Antonette Fisher of Newcastle
Lily Harvey Brown of South Shields

PRESTON

Anne Gibson of Preston
Margaret Eleanor Eastwood of Blackburn
Albert Eastwood, Jr., of Blackburn

James Evans of Preston
Samuel G. Patrick Roberts of Preston
Jack Bayes of Rawtenstall
Raymond Jennings of Rawtenstall
William Woodhead of Preston
John Woodhead of Preston
Leila Ann Woodhead of Preston
Joan Woodhead of Preston
Richard Woodhead of Preston
Sherralynne Broxton of Burnley
Hazel Broxton of Burnley
June Denney of Burnley

SCOTLAND

Margaret Bell Dickson of Glasgow
Joan McIntosh Walker of Glasgow
Martha McIntosh Ireland Russell of Dundee
George Russell of Dundee
Jeannie McIntosh Russell of Dundee
George Brown Gilpin Russell of Dundee
James Kidd Brown of Dundee
Agnes Graham Brown of Dundee
Jean McLeod Leighton Callachan of Dundee
Joseph Keith Carrington of Dundee
Jack Dalton Fairweather of Dundee
Jayne Haycock Kerr Smith of Dundee
David Air Ross of Dundee
James William Reid of Edinburgh
Stella Margaret Carrington of Dundee
Ernest Douglas of Aberdeen
Kathleen Russel of Dundee
Doreen Betty Russel of Dundee
Isabella Robb Walker of Glasgow
Irene Elizabeth O'Donnell of Dundee
Robert Reid O'Donnell of Dundee
Daniel O'Donnell of Dundee
Elizabeth Reid O'Donnell of Dundee

SHEFFIELD

Dawn Adrianne Galloway of Barnsley
Albert Eric Shaw of Chesterfield
Ralph Leonard Martin of Sheffield
Christine Diane Galloway of Sheffield
Jeanette Elizabeth Shaw of Sheffield
Susan Lilian Shaw of Sheffield
John Lesly Marshall of Sheffield
Roger Marshall of Sheffield
Barry Milligton of Sheffield
Sally Winder of Barnsley
Harold Cowley of Sheffield
Vincent Wade Hartley of Barnsley
June Dawson of Sheffield
Emily Jean Peach of Sheffield
Margaret Greenwood of Rotherham
Carol Greenwood of Rotherham
Barbara Amy Eyre of Sheffield
Amy Greenwood of Rotherham
Neil Stephen Bond of Sheffield
Michael John Evans of Sheffield
Elizabeth Broadhead of Barnsley
Boyd Hartley of Barnsley

Manchester Stake

Jean Mary Jennings of Bradford
Patricia Anne Jennings of Bradford
Brian Morloy of Bradford
John Kehoe of Halifax
Susan Mary Battry of Halifax
Edith Addy of Huddersfield
Clifford Michael Foster of Leeds
Allan Foster of Leeds
Elizabeth Foster of Leeds
Michael Frank Williams of Leeds
Ann Foster of Leeds
Edgar Holder of Halifax
Audrey Holder of Halifax
Arthur Brearley of Halifax
Edith Crahtree Battey of Halifax
Paul David Kehoe of Halifax
Derek Toner of Bradford
Diane Patchett of Bradford
Derek Patchett of Bradford
Pauline Patchett of Bradford
Jean Sykes of Dewsbury
Cevin Toner of Bradford
Annie Dawson of Bradford
Joyce Margaret Spencer of Bradford
Patricia Spencer of Bradford
Carole Anne Dawson of Bradford
Beryl Elaine Green of Dewsbury
Linda Catherine Graham of Bradford
Elizabeth Anne Whittingham of Bradford
James Spencer of Bradford
Robin Justin McInnes of Bradford
Daisy Alice Whittingham of Bradford
Glenis Lorraine Lee of Bradford
Janet Percival Sutton of Huddersfield
Mary Alice Platts of Halifax
Carol Denise Beal of Dewsbury
Dorothy Crouther of Dewsbury
Shirley Goodladd of Dewsbury
David Patrick Gerard Coughan of Dewsbury
Patricia Marry O'Reilly of Leeds
Paul Kimberly of Bradford
Ilene Loraine Kimberly of Bradford
Anne Holder of Halifax
Lawrence Howcraft of Radcliffe
Pamela Berry of Oldham
Marlene Collier of Radcliffe
Alma Evelyn Morecroft of Liverpool
Neil Gordon Dodgson of Wigan
David Hume Evans of Liverpool
Stephen Talfer Evans of Liverpool
June Gladys Mitchell of Liverpool
Patricia Goulding of Wigan
Gwilyn George Joseph Jones of Wirral
Kurt Erich Schmalfuss of Liverpool
Beatrice Woolley of Liverpool
Anne Louise Woolley of Liverpool
John Eric Woolley of Liverpool
Patricia Frances Woolley of Liverpool
Leslie Woolley of Liverpool
David Arthur Rhodes of Liverpool
Williamina Whatmore of Liverpool
Kathleen Patricia Badrock of Liverpool
Keith Hulse of Wigan
Arthur Baker of Wigan
Ernest Alker of Wigan
Raymond Marshall of Wigan
William Rasburn of Wigan
Kevin James Par Rasburn of Wigan
George Jolly of Wirral
Vera Victoria Jolly of Wirral
Elaine Rose Thorpe of Manchester
Eric Herbert Rowles of Manchester
Hilda Rowles of Manchester
Robin Charles Rowles of Manchster
Sylvia Ann Cohen of Manchester
Barbara Anne Copeland of Manchester
Joan Mountford of Stoke-on-Trent
Sheila Mary Mountford of Stoke-on-Trent
Phyllis Davis of Stoke-on-Trent
Maureen Davis of Stoke-on-Trent
Lynn Margaret Nelson of Manchester
Terry John Nelson of Manchester
Stephen Nelson of Manchester
Author James of Manchester
Anita Helen Anderson of Manchester
Keith James of Manchester
Harold George James of Manchester
Irene Shaw of Stoke-on-Trent
Roselynn Kearns of Stoke-on-Trent
Roger Ernest Shepley Turner of Manchester
Maureen Elaine Anderon of Manchester
Alan Wilfred Nelson of Manchester
William Ronald Kewley of Liverpool
Alan Livesey of Radcliffe
Paul Michael Grealey of Manchester
Raymond Haigh of Rochdale
Teresa Haigh of Rochdale
Philip Shedden of Manchester
Keith Clarke of Manchester
John Alfred Stewart of Manchester
Eric Christopher Shapter of Manchester

Missionary Activities

British Mission

ARRIVALS :

	From	*To*
August 23, 1960		
K. Nelson Allen	Snelling, California	Hyde Park
Sharlene Edna Coultas	Los Angeles, California	South London
Gerald Bruce Felix	Logan, Utah	Ipswich
William Everett Hoggan	Salt Lake City, Utah	Nottingham
John M. Jennings	St. George, Utah	Plymouth
William Jensen Kotter	Brigham City, Utah	Wales
Olive H. Kotter	Brigham City, Utah	Wales
Jerry Kay Smith	Manassa, Colorado	Ipswich
August 30, 1960		
Quentin LaMar Cook	Logan, Utah	Bristol
Meriam Mortenson	Ephraim, Utah	Bristol
Marilyn Butler	Phoenix, Arizona	Plymouth

TRANSFERS :

August 1, 1960		
Norman Gilchrist	Bristol	Central London
Ross Critchfield	Hyde Park	Wales
David Kimball	South London	Hyde Park
John Capener	Hyde Park	South London
Wayne Ayers	Birmingham	Hyde Park
Robert Pixton	Hyde Park	Birmingham
L. S. Parkin	Wales	Hyde Park
Lynn Thorne	Central London	Bristol
August 3, 1960		
Douglas Brown	Hyde Park	North London
Gary Fisher	Hyde Park	North London
August 7, 1960		
Glen Boyer	Wales	Central London
August 17, 1960		
John Burnett	Central London	South London
August 22, 1960		
Paul Parker	Norwich	Wales
John Brough	South London	Mission Office
Larry Hutchings	Wales	Mission Office
August 24, 1960		
Jon Bird	Hyde Park	Bristol
August 30, 1960		
Margaret Corcoran	Bristol	Plymouth

APPOINTMENTS :

Lois Owen appointed Mission Accountant, effective August 1, 1960.
Paul Thompson appointed Supervising Elder of Bristol District, effective August 8, 1960.
Roger McFarland appointed Travelling Elder, effective August 8, 1960.
Larry Hutchings appointed Travelling Elder, effective August 22, 1960.
Randon Wilson appointed Supervising Elder of Plymouth District, effective August 22, 1960.
Victor Burner appointed Supervising Elder of Norwich District, effective August 22, 1960.
Douglas Robbins appointed Supervising Elder of Ipswich District, effective August 22, 1960.

RELEASES :

	From	*Districts Laboured*
October 4, 1960		
Larry Wells Pulsipher*	Ogden, Utah	South London, Newcastle, Mission Office, Sheffield

*Travelling Elder, Supervising Elder of Sheffield District and 2nd Counsellor in Mission Presidency.

North British Mission

ARRIVALS :

	From	*To*
August 1, 1960		
Brenda Riding	Manchester	North Manchester
August 5, 1960		
Christine Oakley	Darlington	Liverpool
August 14, 1960		
Sheila Swift	Rotherham	Leeds

PAUL F. HOWARD

KENT E. ELLSWORTH

ELBERT J. EASTMOND

ALAN B. MACWHINNEY

LARRY W. PULSIPHER

GORDON W. STEWART

ROBERT R. SPENCER

JEROLD M. FRAME

RICHARD W. O'BRIEN

DAVID G. LOOSLE

	From	*To*
August 20, 1960		
Jacqueline Corkill	Wallasey	Newcastle
Patricia Valerie McMonagle	Liverpool	South Manchester
August 24, 1960		
Linda Elizabeth Andrews	Whittier, California	Sheffield
Larry Elvin Bunker	Salt Lake City, Utah	Hull
Donald Romney Call	Appleton, Wisconsin	Newcastle
John Cecil Hart	Idaho Falls, Idaho	Liverpool
Kent Bennion Morgan	Salt Lake City, Utah	Leeds
Michael Julian Murdock	Salt Lake City, Utah	Liverpool
Karl Theodore Nicholson	Freedom, New Hampshire	South Manchester
Earl Rees Palfreyman	Salt Lake City, Utah	Scotland
Carol Joan Pike	Brawley, California	Leeds
Rex G. Wilkinson	Morgan, Utah	South Manchester
August 26, 1960		
Mima Sommerville Douglas	Paisley, Scotland	Liverpool

TRANSFERS :

	From	*To*
August 2, 1960		
Loreine Turley	Mission Office	Leeds
Helen Ure	North Manchester	Leeds
August 3, 1960		
Lynn T. Lowe	Sheffield	North Manchester
Robert R. Spencer	Sheffield	North Manchester
August 4, 1960		
Patriek G. Bowen	North Manchester	Newcastle
Gordon W. Stewart	Newcastle	North Manchester
August 5, 1960		
Brenda Riding	North Manchester	Preston
Geraldine M. Shipley	North Manchester	Preston
August 14, 1960		
Patrick G. Bowen	Newcastle	Mission Home
August 15, 1960		
Helen Ure	Leeds	Missien Office
August 16, 1960		
Vernon H. Jensen, Jr.	Sheffield	Mission Office
August 22, 1960		
Gladys M. Moxon	South Manchester	Newcastle
Dennis B. Chandler	Ireland	North Manchester
Clive J. Knapp	Ireland	North Manchester
August 23, 1960		
Harold Dee Newey	Newcastle	Mission Home
August 24, 1960		
Brent N. Clark	Leeds	Scotland
Keith B. Hadley	Scotland	Hull
Pamela Read	Leeds	Sheffield

APPOINTMENTS :

William L. Asay appointed Second Counsellor in North British Mission Presidency, effective August 15, 1960.
Monte J. Brough appointed Travelling Elder, effective August 15, 1960.
Myrna L. Lisonbee appointed Mission Recorder and Relief Society Secretary of the North British Mission, effective August 15, 1960.
Carl O. McGrath appointed Travelling Elder, effective August 15, 1960.
Helen Ure appointed Secretary to the Mission President of the North British Mission, effective August 15, 1960.
O. William Asplund appointed Assistant Mission Secretary and Mission Accountant, effective August 16, 1960, of the North British Mission.
Vernon H. Jensen, Jr., appointed Publications Editor of the North British Mission, effective August 16, 1960.
Neal L. King appointed Travelling Elder, effective August 25, 1960.
Murray L. Harmon appointed Supervising Elder of the Newcastle District, effective August 29, 1960.

RELEASES :

	From	*Districts Laboured*
September 7, 1960		
Jerold M. Frame *	Cedar City, Utah	North London, Scotland, North Manchester
September 19, 1960		
Richard W. O'Brien †	Picture Butte, Alberta, Canada	Sheffield, Leeds, Bristol, Preston
October 7, 1960		
Kent E. Ellsworth	Chino, California	Manchester, Scotland
Paul F. Howard	Ririe, Idaho	Birmingham, Newcastle, Scotland
David G. Loosle ‡	Logan, Utah	Nottingham, Leeds, Newcastle, Liverpool
Alan B. MacWhinney §	Short Hills, New Jersey	Sheffield, Nottingham, Hyde Park, Mission Office, North Scotland
October 23, 1960		
Elbert J. Eastmond	Provo, Utah	Birmingham, Hull, Mission Office, Manchester Hull
Robert R. Spencer	Tillamook, Oregon	Liverpool, Newcastle, South London, Sheffield, North Manchester
Gordon W. Stewart	Rexburg, Idaho	Hull, Newcastle, North Manchester, South Manchester

* Supervising Elder of North Manchester District.
† Travelling Elder and Supervising Elder of Preston District.
‡ Travelling Elder and Supervising Elder of Liverpool District.
§ Travelling Elder, Supervising Elder of Hyde Park District, Editor of the *Northern New Era* and Associate Editor of the *Millennial Star* of the North British Mission.

"As we learn the gospel, it teaches us to live our lives on a higher plane. Our standards of life improve, we raise ourselves above the environment of the world in which we live. The vision and understanding and power are given us to meet all the difficulties of life today and tomorrow."

President Henry D. Moyle

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